

THE  
SPIRITVALL  
PILGRIMAGE OF  
HIERVSALEM, CONTAY-  
ninge three hundred sixtie  
fue dayes Iorney, wherein  
the deuoute Person may  
Meditate on sondrie  
pointes of his Re-  
demption.

VVITH.

PARTICVLAR DECLARATION  
*of diuers Saints bodies and holy places  
Which are to be seene in the said voyage:*

AS ALSO  
SYNDRIE DEVOVT PRA-  
iers and meditations verie healp-  
ful to the Pilgrimes:

WITH LICENCE.







## THE PREFACE TO THE READER.

 Eing it is so my (Ca-  
tholike brother)  
that this presente  
life is no other thin-  
ge but a continuall Pilgrimage  
vvhich vve are to make vpon  
the earth: and that al the time  
of our life is a terme prefixed of  
God the Creator, during vvhich  
space vve ought to accōplish this  
✠ 2                      voiage,

The preface to  
voiage, vvvhich vvhen vve haue  
faithfully vvalked, vve may  
come to the Citie of beauenly  
Heirusalem, vvvhich is our king-  
dome and most proper contrie:  
vvhere it not great follie & ne-  
gligence in vs, if vve should  
forget, or to say more trulie, des-  
pise, and not accompte, of the  
principal place of our repose, but  
like vndvise men rather to sit  
dovvne and rest our selues in the  
midle of our iorney, to vvhit in  
the filthie and durtie vvayes of  
this vvretched and vvicked  
vvorde? The traualer or fo  
ote

the Reader.

fote Post, vvhich is ordinarily  
hiered to goe some Iorney, al-  
though his iorney be longe, the  
the vveather fovvle, and the  
vvayes very vncleane, yet hin-  
dreth not his voiage for the diffi-  
cultie he conceives of the la-  
bour, but knowvinge that he get-  
teth his liunige by meanes of the  
gaines, and that he shal vvelche-  
rishe, and refreshe him self,  
vvhen he is arriued at his Inne,  
vvith great facilitie supporteth  
the asperitie of the trauaile,  
vpon hope of the recompence  
vvhich he aftervvards expe-

† 3

Eteth.

## The pface

Eleth. VVe then (deare brethren expecting the (Croune of) euerlastinge glorie, vvhich our lord hath promised to such as loue him, shal vve appeare more vnnvillinge, or vvearie for the obtayninge hereof, then vve vould be for the gayninge only of some temporall commoditie? Let vs behould therfore vvhath care & paines our louing lord hath taken of our saluation, let vs learne to traueille courageously & like deuout & holy pilgrimes to follovve his steppes, vvhohath left vs an exsample

to the Reader.

ple of his blessed life & passion,  
and ruminare in our hartes eue-  
ry day aparte, some seuerall  
pointes therof, and after vvel to  
practise the same in our selues  
(for such ought to be the end of  
al our spiritual exercises) by  
vvhich meanes vve may attaine  
to the happie end that vve desier  
vvhherof hauing found this litle  
Treatise of A Spiritual Pilgri-  
me, assuringe my selfe that it  
vould be a thinge very agreeable  
to al maner of deuout and pious  
persons, I thought good to bring  
the same to light. Beseechinge  
the

The prefacet to the Reader.  
the gentle Reader to accept of  
this litle giſt, and to reſpect  
more my hartie affection, then  
the littlenes of the thinge. The  
reſt I remitt to the diſpoſition of  
Almightie god the Creator of al  
thinges, vvhoſe only honor and  
gloire I deſier herein, Amen.

Thy hartie vvell-vviller in  
Chriſt Ieſus

R. H.





# THE SPIRITVAL PILGRIMAGE TO HIERVSALEM.



If thou desirest (welbe-  
loued) to be this holy Pil-  
grime, thou must first by  
Confession make cleane  
thy soule from sinne: for it is vnpossible  
with an vncleane soule to receiue the  
grace of god, or to walke the iourney  
of a perfect Pilgrime.

Secondly, thy sinnes must be washed  
in the seuen effusions of our Lord  
and Saniour Iesus.

The 1. effusion, was his Circumcision,  
to cleanse thine hart from concupis-  
cence, and al thoughtes of carnalitie.

The 2. effusion, when he did sweate

A

water

2 *The spiritual pilgrimage.*

water & blood in the Cardē. to purge thee from al Ice, and wrath.

The 3. effusion, was his whipingē to heale thee from al Slouth and Idelnes.

The 4. effusion, his crowningē with Thorne, to suppressē thy Pride.

The 5. effusion, the strippingē of his garments which cleaued fast to his B. body, for to cure thy Auarice.

The 6. effusion his naylingē to the Crosse hande and foote and sayinge. I thirst; to heale thy Gluttonie.

The 7. effusion the peircinge of his side, to purge thy hart from Enuie, hatred, and malice.

Thirdly thou must prouide in thy Purse good store of Coyne, especially of fine gould, for that it is light of cariage. This gould is gotten by the often and worthy, receauing of the Blessed Sacrament.

The 1. Purse thou must put this gould in, must be a firme faith against  
al



al assaultes of thine enemies; out of which Purse thou must distribute liberally by true Love and thankfulness.

The 2. Purse must be filled with Patience, the which thou must chiefly keepe to defray thine owne expences, least if thou want thereof, thou perishe by the way for hunger.

The 3. Purse it to be filled withal sortes of vertues and out of this thou must, spend liberally a bout the profit of thy neighbours (whether they be in this life or departed hence) by the workes of mercie both bodely and ghostly. Keepe safe these Purces in the wallet of meekenes, fast Lock with the keye of humilitie.

Fourthly, thy Apparel must be simple as our Sauours was, beinge kinge of glorie, despise therfor thy self, as Christ did him self in his life and death.

Fifthly, Thy Hatte must be Obedience to thy Superiours, as Christ was to his Inferiours, in his Coronation.

Sixtly, Thou must be shodde with the Shoes of straight Consideration, with desier of following the life and steppes of Christe and his Saintes, markinge wel the difference of thy wayes from theirs.

Seuenthly, Thou must carry with thee the wallet of a pure Conscience, and cleane harte, which thou art to beg of thy Sauoure by feruent prayer.

Ayghly, Thou must haue in thy hande the staffe of the Crosse, with which thou must alwayes staye vp thy selfe.

Ninthly, Proceed with blessing thee, *In the name of the Father, and of the Sonne, and of the Holie Ghost:*

Inuocate the aide of the glorious virgin Mary to be thy helpe in this Pilgrimage. Pray to thy holy Angel, and to the Suinte who is thy Patrone.

Tenthly, Daily comende thy selfe to god with the remembrance of thy Apparel

Accom-

Accompany thy self with heavenly company that they may shew thee the way, and ayde thee in al thy distresses, and comfort thee.

Consideringe it is almost impossible, for a Pilgrime to goe a lōge way without fallinge. Thou shalt recollect the Seauen fallinges of Christe our Lord, takinge one of them for euery Day in the weeke.

The 1. the fallinge of our Lord being taken, when they hastned him to passe ouer the water of Cedron.

The 2. the fallinge of our Lord in the Streete being sent from Pilate to Herod and back againe, thrust and thronged by the Iewes.

The 3. the fallinge of our sweete Redeemer with his face vpon the Steppes in Pilates house.

The 4. his fallinge after his scourginge thorough his extreame debilitie and weaknes.

The 5. in his voiage to the Mount of

Caluary, fallinge Seauen sondry times to the earth by the way vnder the heauie burthen of his Crosse.

The 6. fallinge was when so inhumainly he was throwen downe vpon the Crosse, and moſte Lamentably haled and ſtretched forth therupon.

The 7. fallinge, when he was nayled, liſted vp; and let tal in to the mortice of the Crosse. With a moſte ſtronge torture and ruſul paine to al his holy members

And for that a Pilgrimes repaſt is often times on greene hearbes, thy Meate muſt be the ſeauen leaues which came forth of the mouth of our Sauour, when he grewe and was fixed on the holy Tree of the Crosse.

The 1. leafe, o father forgeue them: here pray for meekenes, be ſlow to reuenge. &c.

The 2. leafe, this day thou ſhalt be with me in Paradife: here pray for the forgeuenes of thy ſinnes.

The 3

The 3. lease, behold my mother: here pray for diuine assistance neuer to be separated from god.

The 4. lease, my God my God why hast thou forsaken me? here pray for helpe and comfort of god in al thy Distresses, and that he neuer forsake thee, especially in the hower of thy death.

The 5. lease I Thirst: here pray for an earnest desier & thirst of the loue of god. With a ferueur & holy hunger, worthel, to receaue the B. sacrament.

The 6. lease, It is finished: here pray for fortitude to laboure and perseuer faithfully to the end in our Lords holy seruice, and in thy true estate and vocation.

The 7. lease, O father in to thy handes I comend my spirit: here pray for the worthy offeringe vp of thy soule at the hower of thy death in to the handes of thy Redeemer.

For thy Drinke in the Tauernes, thou

shalt finde in the the Sellers of our  
Saviour that wyne maketh glad the  
hart of man. Which be the seauen ef-  
fusion of the blood of our Lord Iesus.

The 1. effusion his Circumcision, here  
pray for the circumcision of al super-  
fluitie, and to be filled with the sweete  
dew of a pure and innocent life, and  
perfectly to be cleansed from lust and  
concupiscence.

The 2. effusion, in sweating water  
& blood; here pray to forsake al crea-  
tures, and the loue of this wretched  
world.

The 3. effusion, in his whiping: here  
learne to reioyce in abstinence & pe-  
nance.

The 4. effusion, In his Coronation:  
pray to reioyce in nothing but in the  
Crosse of Christ.

The 5. effusion, In plucking of his  
garments: pray to pluck away from  
thee al old infirmities which haue  
long cleaued fast vnto thee, & the loue  
of al

of al transitory thinges, that thy soule may be perfectly adorne with the garment of diuine loue.

The 6. effusion, In his nayling: here pray to haue a firme constancie in the Catholike faith.

The 7. effusion, In the peircing of his Blessed hart: here pray to receaue worthelie before thy departure the holie Eucharist.

This Pilgrime must haue also, a Tent for the night: which may be the seauen sorrowes of our Blessed Lady.

The 1. sorrow to heare old Simeon say, that the sword of sorrow should pearce his hart: here pray for the obtaining of trew knowledg and repentance of thy sinnes, and compassion for the same.

The 2. sorow, when she fled by night in to the ccuntry of Egypt. and here pray for patience in al thy tribulations.

The 3. sorowe, when she had lost Iesus, and could not til three Dayes find

A s him

to *The spiritual Pilgrimage.*

him againe: here pray that thou neuer leese his grace, but euer find it againe.

The 4 sorow, when Iesus was carryeng his Crosse: here pray that thou maiest willingly carry the Crosse of Christ al the dayes of thy life.

The 5 sorow, when she saw hir sone hanginge on the Crosse, and comendinge hir to his disciple: here pray so to liue in this world that his holy passion be not voide & frustrate in thee.

The 6. sorow, when Christ was let downe in hir lappe from the Crosse being dead; here pray to haue grace to receiue with fruite the blessed Sacrament, and to haue the benifit of euery Masse.

The 7. sorow, when Iesus was buried, and she returned to Hierusalem. pray that thou maiest euer haue Iesus abidinge in thy hart, and haue compassion of our blessed Lady.

*The lenght of this torney:* This spiritual voyage is deuided in to Three hundred  
sixtie



sixtie five dayes Iorneyes, which is for euery day in the yeare, one meditation: to the end thou maiest not be silent one hower euer in any day, hauinge likewise in minde al the foresaid necessities, to wit thy Aparel, Thy Purse, thy Staffe, thy Diet, thy loginge, &c.

*From London, or the like place:*

For the 1. day, Meditate of God, that he is incōprehensible, the beginning and endinge of al, the fountaine of al goodnes, and aboue al to be honored, loued, and magnified

For the 2. day, meditate how god hath created the Angells ful of glory to praise him, and for the sauegard of his creatures.

For the 3. day, meditate how god made heauen and earth, and al that in them is, with in the space of seauen dayes.

For the 4. day, Mediate, of the ioy of the Angells in the creation of man.

For

For the 5. day, Meditate of the creation of Adam and Eue, and of their placinge in Paradife, and what God commanded them.

For the 6. day, meditate of the Driving of Adam and Eue out of Paradice, and now Adam liued in this world nine hundred thirtie yeates in Penāce, labouring for his bread with the sweat of his browes.

For the 7. day, Meditate of the diuine counsell in heauen for the Deliueringe of mankind from the captiuitie of the deuill wherinto he fel thorough sinne; and of the vnion togeather of Gods *Iustice, and Peace, Mercie, and Truth.*

For the 8. day, Meditate of the agreement of the holy Trinitie touchinge the saluation of mankinde.

For the 9. day, meditate vpon the amiable leaue that our Sauour Iesus Christ tooke of his father in heauen, and of al the celestial court, and of the wordes which his father vsed at his departure.

1. Saing,

1. Saing, Goe my sonne, goe, & bringe man hither to vs that he may be deliuered from damnation euerlasting.

2. Goe My sonne in to al miserie, Goe out of al glorie with out any maner of consolation.

3. Goe that thy pure humanitie, be subiect to thy diuinitie.

4. Goe like a kinge to whom sodainly shal be done al princely honor.

5. Goe my only childe, that thy innocencie may satisfie for the faultes and offences of al men.

6. Goe and remember al thy paines and torments to come, to the end they may be the more greuous vnto thee.

7. Goe and I wil breake and cut the course of thy life in thy flourishing youth.

8. Goe and I wil giue the sworde in to thy enemies landes, with ful power to doe to thee whatsoeuer they wil.

9. Goe and endure the most cruel death. and looke for no comfort at al of thy father.

10. Goe

10. Goe and accomplish entirely by workes, whatsoeuer my holy Prophets haue spoken of thee before in wordes.

11. Goe my welbeloued sonne, and make partakers both the good & the euil of thine ignominious and shamful death, that by true repentance they may receiue it.

12. Goe and suffer, that thy death and passion may be so inestimable, for the which no man can euer yelde vnto thee sufficient and condigne thanks.

*The eternal vvord of the father answered and said, I am readie and vvill be obedient euen vnto the death.*

The 1 day, Meditate how the blessed virgin Mary was conceiued of Ioachim and Anna, after their great contempt and despising in respect of their sterilitie.

The 1. day Meditate of the ioyful natiuitie of our lady the sacred virgin Mary. and of the great comfort & consolation hir parents receaued.

The 11.

The 12. day, Meditate of the Presentation of our Lady in the Temple being but three yeares of age, where she mounted alone the fiftene Steppes or degrees with out the help of any parson, and liued there vntil she was foureene yeares olde.

The 13. day, Meditate how our Lady was espoused to Iosephe when she was fortene yeares of age, and returned to Nazareth vnder the garde of holy Ioseph.

The 14. day, Meditate of the Conception of Saint Iohn Baptist, which was shewed to Zachary by the Angel Gabriel.

The 15. day, Meditate on the cries of the holie fathers in Limbo, for the comming of our blessed Sauour.

The 16. day, Meditate how the Angel Gabriel receiued commandement from the holy Trinitie, to goe to Nazareth, to the habitation of this immaculate virgin, and to deliuer vnto hir  
this

this great Embassage.

The. 17. day, Meditate of the great ioy of the Angel Gabriel hauinge take the forme of a fair young man to shew himself in the presence of our Lady.

The. 18. day Meditate and behold the maner of Salutation which the Angel vsed to our blessed Lady, sainge *Aue gratia plena, haileful of grace &c.*

The. 19. day, Meditate how this pure and moste chaste virgin was afraid at the Aparition of the Angel: and of hir prudent questions which she vsed, and how in the end she humbly yealded hir consent.

The. 20. day, Meditate on the sacred Cōception of our Lady, by the meanes and workinge of the holy Ghost.

The. 21. day, meditate vpon the infinite bountie of our Lord and Sauour Iesus Christ God and man, how it pleased him to be lodged nine monethes in the wombe of the glorious virgin Mary, as in a most sacred Cabinet.

The 22.

The. 22. day, Meditate on the wonderful ioyes, and spiritual sweetnes which our Lady felt during nine monethes wherein our Redeemer reposed in hir virginal wombe.

The. 23. day, Meditate on the louing regarde, & reuerent respect the Angel had of our Lady duringe the said space.

The. 24. day, Meditate how presently our Lady rose and went to the mountaines of Iudca to visit Saint Elizabeth, & to serue hir.

*Passing by Trent you may visite the body of S. Simeon which is there entyre.*

The 25. daie, Meditate how ioyful theie were at their meetinge, and of the amiable Salutations which passed berwene the mother of the kinge of glorie, and S. Elizabeth.

The 26. day, Meditate of the ioyes of S. Iohn Baptiste how he was purified & sanctified, being yet enclosed in his mothers wombe.

The. 27. day, Meditate how our Ladie taried

taried three monethes in the house of Zacharie, and serued Elizabeth notwithstandinge the sonne of Elizabeth was to become Precursor, and seruante to the Sonne of our Ladie, yer did she serue hir with al humilitie.

The 28 daie, Meditate of S. Iohn Baptists Circumcision, and how Zacharie recouered his speech, which before he lost when the Angel declared vnto him the Conception of his Sonne.

The 29. daie, Meditate how good Ioseph perceauing our Ladie to be with childe, would secretlie haue forsaken hir.

The 30. daie, Meditate of the retorne of our Lady to Nazareth, attendinge to be there deliuered of the Sauour of the world.

The 31. day, Meditate how the Angel admonished good Ioseph to take vnto him the virgin Mary, and how euer after he was a faithfull keeper vnto hir, vntil his death.

*At Venice*



*At Venice you may see the body of S. Mark,  
there is the gospel which he wrote with his  
own hand.*

The 31. day, Meditate how Ioseph  
and our Ladie departed from Nazareth  
to Bethlem beinge three dayes jour-  
neye to be enrolled, and paye their  
tribute in signe of their submission to  
the Emperour.

*In Venice you may visite the body of S. Lucie.*

The 32. day, Meditate how our Lady  
and Ioseph not finding any Lodginge  
in al the Citie of Bethlem, were for-  
ced to goe forth of the gates, in great  
patience retiering them selues in to an  
old stable, colde, and windy, fowle  
and vnsauorie, there to be deliuered of  
the kinge of al kinges, and Lord of al  
glorie.

*In Venice you may also visite the body of  
S. Luke.*

The 34. day, Meditate of the sadnes  
which good Ioseph rooke in cōpassion  
of the virgin Mary, to see hir so euilly  
entreated.

*In Venice you may more visit S. Barbares body,  
and a bone of S. Christophers at the crossed  
friars.*

The. 35. day, Meditate of the most  
ioyful Natiuitie of our lord and Sau-  
our Iesus.

*Thou maist at Venice visit the body of Saint  
Roche.*

The. 36. day, Meditate vpon the hūble  
and painefull yenge of the tender In-  
fant Iesus, being naked, cryeng, and  
trembling with colde: begining then  
to confirme our peace betwene his fa-  
ther and vs, and of the profound reue-  
rence and perfect loue our lady tooke  
vpon hir sweete babe, embracing, him  
and tenderly kissing him:

*Thou maist at Venice visit the whole bodies of  
S. Zacharie. S. christine. S. Pancrace. S. Nerue.  
S. Gregorie Nazeanzens head.*

The. 37. day, Meditate of the An-  
gelles praying god, apearance to the  
Shepherdes, and singing,

*Gloria in excelsis:*

*Thou*

Thou maist Visite S. Helen body in a litle Ile  
without Venice. Where one hir breast is a   
made of the Wood of our lords Crosse. Also  
there is a finger of Constantine hir sonne, and  
a peece of saint Mary Magdalens breast, and  
a Sanctuary of Cypres fyerlie grauen & pain-  
ted. Get here a Boatman to conduct thee  
to these holy places, saint Andrew, or some  
other according to thy deuotion:

The. 3. day, Meditate how our Lady  
swaddled hir blessed Sonne, kissed him,  
and laid him to hir breast.

Thou maist Visite at Mucano Where the  
Glisses ar made, there ar to be seene many of  
the Infants bodie, which Herod comanded  
to be killed.

The. 39. day, Meditate how our Lady  
gaue hir infant to suck of hir virginal  
milke, with exceedinge ioy & delighe.

Thou maist at Padua (whilst thou attendest  
the master of the Gally) visite S. Anthonies  
body in the church of the Francisans.

The. 40. day, Meditate how our  
Blessed Lady laied downe hir sweete  
sonne

sonne in the manger.

Now goe to thy holy Angel, and desier him to helpe thee to a good and skilful Pilote, to cary thee to the holy Land.

The lord of this Shippe must be Saint Peter, to Whom comende thy selfe.

Thou must agree to giue the Pattone of the Gally, fiftie Ducats of gould for thy passage, Which ar 50. paters, and 50 Aues. or some other.

The Gouvernours of this shippe, must be Saint Paule. Saint Iohn the Euangelist: S. Christopber, and Saint Nicholas, but the protector must be S. Michael. honor al these, and comend thy selfe vnto them, Goe with thy faithfull frende thy holy Angel and make thy exercise from henceforth, as thou hast done in the beginning.

The. 41. day, Meditate diligently of the burninge loue and desier the litle child Iesus had to deliuer mankinde out of the miserie and seruitude wherein he was detained.

The 42. day Meditate how the litle  
sweets

sweete childe Iesus, tooke great compassion of our miseries, geuinge a pitiful Crie, and did shed teares a boundantly to make our peace w<sup>th</sup> his heavenly father, the w<sup>h</sup>ich no man could doe but him self

The 4. day, pray for a god winde and say, *Veni creator spiritus &c.* and Meditate how the Angelles appeared to the shepheards.

The 44 day, Here strike Sayle, and say the *salve Regina &c.* and Meditate how speedely the Shepheards went to Berthelem and adored the sweete little Babe.

The 45. day Meditate of the great Mirackles in Christs Natuitie : God is ioyned with humanie nature his mother remayneth a virgin, and faith, and humanie nature at there accorded together.

The 46 day, Meditate of the Prophecie of the Twelue Sibilles.

1 Sibilla Persica. Behold the Best of all  
ibe

*the world halbe overthrowen, and the lord of al the world hal be borne, and the body of a virgin shal be vndefiled.*

2. Sibilla Libica. The day shal come and the Lord shal geue light, and gouerne with mercie ( the body of his mother shal be the waight and burthen of euery one, that is shal be the ballaunce to weigh al our sinnes.

3 Sibilla Cumca, he shal mount and rise in the face of the virgin, and she shal be worshipful, cleane, and beautiful of face. &c she shal nourish the Infant, and geue him hir owne mylke for meate.

4. Sibilla Eristria in Babilon from the highest top of heauen god hath blessed the humble of minde, and in the latter day a young Sonne shal be borne of an Hebrewe virgin.

5. Sibilla Samea. behold there shal come a riche man, and shal be borne of a poore woman, and the beastes of the earth shal worship him sainge  
praise

praise him to the highest top of heauē.

6. Sibilla Cumana: In the last time shal be sent from heauen a new lyne and generation.

7. Sibilla Helespostina. Christ shal be borne of a moste pure virgin.

8. Sibilla Frigia: The most highest shal come out of heauen. the council shal be confirmed in heauen, & in the vally of the miserable shal be the virgin saluted.

9. Sibilla Europa. He shal come that shal trauaile beyonde the mountaines and little hilles, and he shal raigne in pouertie, and he shal haue domination in tranquillitie and modestie, and he shal come forth of a virginis wōbe.

10. Sibilla Tiburtina. Christ shal be borne in Bethelē, and how happie is the mother that shal geue him suck.

11. Sibilla Delptica. A Prophet shal be borne of a virgin without knowledge and copulation of man.

12. Sibilla Agrippa: The inuisible  
B worde

worde shal be tasted & touched, & shal drye like a leafe, and his beawtie shal seeme nothinge, the wombe of a mother shal compasse him, and he shal be reiected of man, and he shal be borne of his mother as God, and shal seeme like a sinner.

The 47. day, Meditate of the great ioy and humble seruice of Iosephe to his spouse Mary, and to the blessed babe Iesus.

The 48. day, Meditate of the circumcision of our Lord, and the shedinge of his blood as an earnest penny of his death and passion:

The 49. day, Meditate of the imposition of the holy name of Iesus, in which name whatsoeuer shal be asked of his father, shal be graunted vnto vs,

The 50. day. Meditate how the three kinges came frō far cūtries in the space of 15 dayes, to adore this infant as God and man, beinge guided by a Starre which appeared vnto them.

The. 51.



The. 51. day, Meditate how the three  
kings found the litle childe, and of-  
fered vnto him Goulde, Mirre, and  
francumcense, as to true god, and true  
man.

The. 52. day, Meditate how the three  
kings admonished by the Angel,  
returned by an other way in to their  
contrie, and were two yeares in their  
Iorney, and liued and died moste holi-  
ly in the same.

The. 53. day, Meditate of the great greife  
and sorrowe which approached the  
meeke hart of the sweete virgin, whe  
she vnderstood, what waite Herod  
laied to kil hir childe Iesus.

The. 54. day, Meditate how this  
Blessed Lady presented hir childe in  
the Temple, redeeminge him againe  
with a couple of Turtles or Pigeons:  
and of Simeon and Anna.

The 55. day, Meditate of the first  
dolour of our Lady by the wordes of  
Simeon in the Temple, wherupon she  
shed teares.

B L Ther 56.

The. 56. day. Meditate how the Angel warned Ioseph to flee in to Egypt wherby our Ladies sorrowe was increased.

The 57. day, Meditate of the hastie flyeng of our Lady & hir sweete childe, with al diligence, by night thorough the wildernes. for others being but oi dayes Iorney, for them a monthes iorney by reason they oft times erred. consider with al the great periles of Theeues and murderers, their exceeding wearines, and pouertie.

*You may visite in Seiches, vvhhere Saint Heirome in a mount did his pennance, there is a Cloyster of Saint Peter. desier Saint Peter thy Patrone to set thee on land to honor Sant Hierome, and 15. myles thence, is the towne of stridonia vvhhere. Saint Hierome vvas borne.*

The 58. day, Meditate of the humble and simple entrie of our Lady with hir babe and Ioseph into Egypte, at whose entrance al the Idolles fel downe, and  
how

how in Heleopolis with much adoe they got a poore Cottage and dwelt therein labouringe for their liuinge.

*At Zaram in Dalmatia, the auncient Simeons body lieth, Who made the Canticle, Nunc Dimittis.*

The 59. day, Meditate how the virgin Marie with hir Sonne remained in Ihebaida in the citie of Heleopolis vij yeares, takinge paines to earne their bread, and of the iniuries thy suffered of the strangers of that contrie.

The 60. day, Meditate how after seaven yeares the Angel appeared to Ioseph, and willed him to retorne in to the land of Israel.

The 61. day, Meditate how Ioseph rose and went to the land of Israel, with great labour, difficultie, and povertie.

The 62. day, Meditate how Ioseph feared when he heard that Archelaus raigned in his fathers steade & beinge warned by an Angel, went to dwell in

Nazareth, there also labouringe, and  
liuinge in very simple & poore estate.

The 64 day Meditate how our Lady  
nourished hir childe Iesus and brought  
him vp with great care and loue.

The 64 day, Meditate how Iesus ac-  
cordinge to his bignes, serued his blef-  
sed mother, and how he often wept  
vnknowing to his mother, for the re-  
mēbrance of his passion.

*You may visite in Ragusa the head of Saint  
Blase and hir left arme. And the sheete  
vysh vyhch old Simeon tooke our Lorde in  
his armes. The left arme of saint Iohn Baptist  
without the vyrest. And the head of Simeon  
the Apostle.*

The 65 day, Meditate how the childe  
Iesus being but twelue years old, went  
to Hierusalem to serue god, and tarried  
there three dayes amonge the docters,  
with out the knowledge of his father  
and moth er.

The 66. days Meditate of the third  
dolour of our Lady hauing lost hir  
sonne,

ſone. about 4 dayes, and how ſhe found him in the miſteſt of the docters

The 67. day, Meditate how Ieſus kept him ſelf ſecret and ſimple, without ſhewing any miracke, vntil he was. 30. yeare olde.

The 68. day, Meditate how Ieſus opened and declared to his deare mother, the Prophecies and ſecrets of the holy ſcripture.

The 69. day, Meditate how Ieſus kept him ſelf with his mother and Ioseph poorely and in ſecret wiſe, and how they lived and did eate together, with great ſobriety, and geueinge thanks vnto God.

The 70. day, Meditate of the amiable and gracious face of our Saviour Ieſus, of the moſte comely feature of his body, and of his holy condicions, and decent demeanors.

The 7. day, Meditate how Ieſus kept him ſelf ſecret vntil he was 30. yeares of age, notwithstanding alwayes

B 4 - he did

he did wonderful thinges by reason of his diuinitie, and obtained many things for vs of his heauenly father thorough his feruent prayer and deuotion.

The 72. day, Meditate of the sorrowe our Lady had when hir spouse Ioseph died, and gaue vp his ghoste in to hir Sonnes handes, being but :20. yeares olde.

The. 73. day, Meditate how louingly Iesus comforted his mother, when she often wept for to consider the paines of his passion, and how he exhorted hir meekely to conforme hir wil to the wil of god.

The. 74. day, Meditate how the word of our lord was vpon S. Iohn Baptist, preachinge pennance, and remission of sinnes, and cryinge in the desert. *Parate viam Domini:*

The. 75. day, Meditate of the leaue our Lord Iesus tooke of his dolent mother, to goe to be baptised, and of the virgins teares at his departinge.

The.

The. 76. day, Meditate how S. Iohn Baptist seinge Christ cominge towarde him laide, *Ecce Agnus dei.* that is behould how like an innozent lābe he cometh.

The. 77. day, Meditate how Iesus came to Iohn to be baptised, and how first Iohn humbly refused to doe it, but seinge it was his holy wil to haue it so, he baptised him.

The. 78. day, Meditate how that after Iesus was baptised, he prayed, and the heauens opened, & the holy Ghost came downe in the likenes of a doue, and a voice from heauen said. *Hic est filius meus dilectus.* This is my welbeloued Sonne heare yee him.

The. 76. day. Meditate how Iesus after his baptisinge, begā to fight against the Deuil the enemye of mankinde: & how he departed in to a wildernes betwixt Hierusalem and Hierico, and did couerſe amonge the brute beastes, & lyenge on the colde grounde many nights.

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The.

The 80. day, Meditate how Iesus ouercame the temptation of the Deuil, in Gluttony, vainglory, and Couetousnes, and how after, the Angels came and shewed their seruice vnto him.

The 81. day, Meditate how the next day S. Iohn Baptist saw Christ come towards Iordane, and how he shewed with his finger sayinge againe *Ecce Agnus dei*, and how two of Iohns disciples hearinge those wordes, followed our Lord.

The 82. day, meditate how S. Andrew led Peter to Christ, and how Christ enterrayned S. Peter, and the next day Christ caled Phillip to folowe him.

The 83. day, Meditate how Christ went to a mariadge in Cana of Galile, and how he touned water in to wine at his mothers request

The 84. day, Meditate how poorly nakedly & simply Christ was apareled, and how soberly he fed with his discipie, and tooke the worlde to him self,



self, suffringe colde, heate, rayne,  
thrist. &c.

The 85. day, Meditate how Iesus,  
with his disciples being ignorant per-  
sons, went to Hierusalem at Easter,  
& with a whippe draue out the buyers  
and sellers, and chaungers, and ouer-  
threwe their Tables, saying make not  
the house of my father a house of Mar-  
chandise. *Domus mea domus orationis vo-  
cabitur.* My house shal be caled the  
house of Prayer.

The 86. day, Meditate how Iesus  
baptised his Apostles in Iordane, and  
S<sup>t</sup> Iohn in Elim, wherat Iohns Disci-  
ples were scandalized, but Iohn wit-  
nessed vnto them, not of him self, but  
of Iesus.

The 87 day, Meditate with what  
feruour and charitie, our Sauour prea-  
ch-d vnto the people, and healed the  
diseased, and conuersed with them  
meekely.

The 88. day, Meditate how humbly  
Christ

Christ compained with his Apostles and answered their rude questions sweetely, and with what boldnes they walked close by him.

*You may visite the Churches in Candia, and in the Graye Friers, is a peece of the holy Crosse: one of the armes of Saint Simeon the Apostle: and a peece of Saint Lawrence head: a peece of the goulden Gate. and the miter of Alexandre the Third and an Image of Saint Lukes painting: and a peece of the Pillar, at the which our Lord was vvhiped.*

The 89. day, Meditate how much wronge, and iniurious wordes our Lord had of the Iewes, for that the poore and simple people followed him.

The 60 day, Meditate how Iesus with his disciples went vp in to a mountaine to watch and pray, to pacifie his heauenly father who was angrie with mankind. and how in the morninge he chose his twelue Apostles.

The

The. 91. day, Meditate how Iesus sitting in the morninge taught his disciples the viij. Beatitudes.

The. 92. day, meditate on the sweete admonition of our Lord, confirming his diciples against tribulations, and aduersities, comparinge them to Salt, and Light.

The. 93. day, Meditate how Christ admonished his disciples to Patience, in turninge the left Cheeke to him who hath stroken thee on the right.

*You may visite in Rhodes in the chiefe church, where the right hand of S. Iohn Baptist with the fingers with which he baptised Christ. Also a peece of the Crosse of Christ: and one of the T.ornes of his Crowne, which bear h euery good friday teares. and flowers, also one of the silver peeces Christ was solde for. Also an Arme of S. Iloy, an Arme of S. George S. Blases Ancklebone. S. Barbaras Scul: and a peece of S. Clare.*

The. 94. day, Meditate how our Lord taught his disciples the Parable of the  
The

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*You may vifite at Rhodes in the Chappel of the great mafter, the Arme of S. Anne. and a peece of S. Steuen*

The. 95. day, Meditate how queitly Chrift did beare in his hart, all his torments to come, not declaringe them to any of his frendes.

*You may vifite in Rhodes at S. Catharins Chappel, there is the Ringe and finger of hir, the which Chrift espoufed hir withal.*

The. 96. day, Meditate how Iefus beheld Mary Magdalen with his mercifulcies, and drew hir to repentance. & now he entred the house after him, and washed his feete with hir teares, and wiped them with the heares of hir head.

*You may vifite in Rhodes in t<sup>e</sup> Hospital of the knightes of the Rhodes, which was taken anno 1522. by the Turkes.*

The 97. day, Meditate how S Iohn Baptift was imprifoned and how he fent to Chrift, fayinge. *Tues qui venturus es an alium expectamus?* art thou he which

which art to come, or doe we looke  
for any other?

*Viste at Rhodes Where the three holy kinges  
haue ofte bene.*

The 98. day, Meditate on the prayse  
and rewarde wich Christ gaue vnto  
S. Iohn Baptist.

*Viste without Rhodes Where S. Iohns Head  
was founde there is a pleasante fountaine.*

The 99. day, Meditate of the glorious  
death of S. Iohn Baptist and how the  
daunfinge damosel, gaue his head to his  
Aduoutrousse mother.

*You may viste In Rhodes a Wood Where  
S. William made his Pennance.*

The 100. day, Meditate how Christ  
taught his disciples not to lay vp their  
treasure in the earth, but in heauen,  
and so to embrace voluntarie pouertie.

The 112. day, Meditate how Iesus  
taught his disciples not to be careful  
what to eate, or what to weare, but to  
seeke first the kingdome of heauen.

The 104. day, Meditate how Iesus fed  
his

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his disciples with his sweete wordes, when they could get no meate.

The 103. day, Meditate how mildly Iesus shewed him self towards Iudas whom he made his Steward & knowinge he should betraye him, he much lamented him as often as he saw him.

The 104. day, Meditate how Iesus gaue power to his disciples to worke mirackles, & sent them to preach two and two, as Lambes amonge woules, exhortinge them to patience.

The 105. day, Meditate how Iesus went him self by Sea and by Land to preach and after cured their diseases. and conuersinge rather with the poore then with the riche, for which the Scribes & Pharises maliciously hated him.

The 106. day, Meditate how our Sa: willingly suffered with patience, of the magistrates. and ministers of the Temple, their mockes, disdainful lookes, and preuie conspiracies against him,

him, condemning him for a foole,  
and an euil man.

The 107. day, Meditate how meekely  
our Sauour suffered the docters of the  
Temple, who would haue put him to  
death but for feare of the people, and  
how our Lord then shuned the same  
for that his time was not yet come.

The. 108. day, Meditate how Iesus  
was receaued into the house of Martha  
and Mary with his disciples: and how  
Mary did narrowly obserue his be-  
hauour, his abstinence, his sobriety in  
eatinge, his prudent and ghostly talke,  
and his diuine wordes.

*You may visite S. Helens goulfe wher she  
threw one of the nayles Christ was crucified  
with al, & euer since that Sea bath bene more  
salme.*

*You may visite Bassa where the. 7. Sleepers  
rest.*

The. 109 day, Meditate how the  
blessed Mary Magdalen followed our  
Lord euery where, and prouided for  
him,

him, and for his Disciples.

The. 110. day, Meditate of our Lords wearines, and siringe at the Welle, and how he asked water of the woman of Samaria, and how his disciples marvelled.

The. 111. day, Meditate this day, of the painful iorney and trauaile of our Saviour passinge through the contries to preach the Gospel, and cure their diseases, sustaininge in the meane time many wants, as if he had not bene the only Sonne of God.

*Visite in that part wher S. Catharin was brought vp.*

The. 112. day, Meditate how meeke and gentle our Lord was when any did dishonor him, speakinge against his doctrine and saing his workes were done by the power of the Deuil.

The. 113. day, Meditate of the great meekenes, and clemencie of our Saviour towards the Iewes, notwithstanding he knew the great malice and  
 enuie



ennie they bare towards him.

The 14. day, Meditate of the sweete countenance and louinge teares our Sauour often shed in the Temple before the Altar, for the finnes of the people.

The 15. day, Meditate how the most mightie kinge of glory, the heavenly father ( who could haue destroyed all people in the world in a moment, and made others in their places ) moste -beningly, and mercifully, with great patience and longe sufferinge chose rather for to see his only begotten Sonne our Sauiour Iesus to be Incarnate, and to shew vs exsample of life by his owne steppes, and precepts, where by we might please god.

The 16. day, Meditate how Christ answered the Iewes when they brought to him in the Temple the woman taken in Aduoultrie, and how mercifully he deliuered hir

*At Famagusta, of olde Fama Costi, of S.*

*Ratha-*

Katharins father kinge of Cipres : vvhete in a Chapel is one of the Hydries in the Which Christ turned Water in to Wine. vi. mile from thence is the auncient Fagus, Where S. Katharim Was borne.

The 117. day, to Tyre goinge towards S. Catharins body. Meditate how as our Lord was preaching a woman cried out sainge, *happie is the wombe that bare thee, and the papes that gaue thee suck.* and of Christes answer. *yea hapie ar they that heare the word of god and keepe it.*

*In this contrie is sons hortorum, & puteus aquarum viuentium. In Tyre the Woman of Cananie was healed.*

The 118. day, Meditate how Iesus proued the faith of the woman of Cananie, makinge intercession for the health of hir possessed daughter, which she obtained, and was alto highly commended for hir faith.

*Goinge to Acon, and thence to mount Carmelus, Where Elias the Prophet Was. in thi places*

place the friers Carmelites began, and al (especially that vveare a Religious Cloacke) ought to geue them selues e.g. eat deuotion.

The 119. day, Meditate how our Lord did teach Nichodemus ( who came to him by night ) and said to our Sauour, Lord and master, we knowe thou comest from god, for no man can doe these signes thou doest, except he be of god. how Christ taught him the entrance to heauen, to be by Baptisme. and that as the Serpent was lifted vp in Moises time, so shal the Sonne of man be exalted, that whosoeuer shal beleue in him shal not perithe but haue life euerlastinge.

The. 120. day, meditate of our Lords instructiōs to his disciples, not to feare them who could kil the body only, but to haue feare of offendinge him, who could caste both body, and soule, in to euelasting fire, and that who so shal confesse me before men, I shal cōfesse him before my father which is in heauen.

The.

The 120. day, Meditate how our Redeemer tould his Disciples for what cause he came in to this vale of misery, and to what intent he did chiose them vnto him, sainge, I am come to put fire in the earth, that is the fier of the holy Ghost, to enflame the hartes of men, and to make t<sup>e</sup> burne in diuine loue. An so I am come to be baptised with a certaine baptisme, and how much I am troubled vntil it be perfected in me vnderstanding by this his holy passiō, the which he so greatly thirsted.

The 122. day, Meditate how Iesus said to his Disciples, I am not come to bringe peace (meaninge temporal) in the world, but warre. and who so loueth his father or his mother more thē me, is not worthy of me, & whoso embraceth not his Crosse with patience, and carieth it after me, he is not worthie of me, that is of my grace & euerlastinge glory. and he that loueth his life in this world, shal lose it, and he that

he that shal forsake this present life for the loue of me, in despisinge of these worldly preasures, he shal keepe it, and finde it in the life euerlasting.

The 124 day Meditate of the great loue and reuerence Christ had to his Apostles, saing vnto the, he that heareth you, heareth me, and he that despiseth you, despiseth me also. and he that receaueth you, receaueth me, and he that geueth you but a cup of colde water shal not loose his reward. for I wil say at the day of Iudgment, I was a straunger and Pilgrime, and you receaued me, I was thirtie, and you gaue me to drinke. &c.

*At Gaza* samson tooke the gates of the citie. and caried them to the toppe of the mountaine; and after hauinge his eyes put out and his heare shauen in which consisted his force, he prayed to god, and his strenght retorninge to him againe, he pulled a way two of the pillars which sustained the house, and the vhole house fallinge, he slew a great number of his enemies.

The

The 124. day, Meditate how Iesus entringe into the desert, taught his disciples, not far from Tiberias, when he heard that Herod had put Iohn Baptist to death. not that he feared death, for that his time was not yet come, but to shew his elect an exsample, that it wil be best sometimes, to geue place, and auoid from the wicked.

The 125. day, Meditate with what great seruour, deuotione, and zeale, the humble people followed our Lord Iesus in the desarts to heare the word of god, and how Iesus came downe from the mountaine, and sweetly re- ceaued them, and also healed their infirmities, both in body, and soule.

The 126. day, Meditate how our Lord Iesus hauinge compassion of the multitude of people, willed his Disciples for to prepare them meate, namely speakinge vnto Phillip, who answered that two huudred peniworth of bread wold not be sufficient that euery one  
might

might haue a little; S. Andrewe tould him of a boy, who had five barley loaves and two fishes. wherupon willinge them to sit downe he fed therwith, five thousand men besides the women, and litle children, and they carried away twelue baskets full of that which was left of this banquet. by reason whereof the people glorified god, and confessed that Iesus was the great Prophet that should come to saue the world.

The 127. day, Meditate how Iesus fled, and humbly reiered him from the people when he knewe they would come and make him kinge, as he who refused wordly honor. but comminge to apprehende him to haue him crucified, he then most willingly offered him self vnto them.

The 128. day, meditate how Iesus went vp alone vpon the high mountaine of contemplation (contemning al the honors of the world) for to pray.

and to render thanks to his heavenly father for al his benefites.

The 119. day, Meditate of the said refection of five loanes, and of Christes blessinge of them, by the meanes whereof vntil this present hower, al spiritual hartes, are greatly refreshed, and made stronge, and how it is he who nourisheth al creatures.

The 120. day, Meditate how our Saviour said, I am the true bread which came downe from heauen, and am sent in to the world to geue euerlastinge life, he that eateth me shal not hunger euerlastingly.

The 121. day, Meditate how Iesus saied vnto the Iewes. The bread which I wil geue is my flesh for the life of the world, by the which al holy soules shal be enriched, with al graces and heuently veruues.

The 122. day Meditate of the wordes of Iesus, he that eateth my flesh and drinketh my blood, dwelleth in me, and



to Hierusalem.

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and I in him, not as your fathers haue eaten manna in the desert & are dead, but he that eateth this bread shal liue for euer.

*At Heliopolis our Lady with Iesus remayned, vvhhen he did fize vvvith him in to Egypt.*

The 14. day, Meditate of the departinge of the grotheaded people, and Disciples, and how mildely he speake vnto his Apostles sainge, & wil ye goe and leaue me also? To whom Peter answered Lord to whom shal we goe, seing thou hast the wordes of eternal life: we beleue that thou art Christ the Sonne of the liuinge god. and Iesus said againe, I haue chosen you twelue and yet one of you is a deuil. but fear you not, abide in your faith, and I wil abide in you, and fortifie you, and nourish the you in al vertue.

*At Cayrus, or Babilon, vvhete the sowden is of vvhom: thvse is to obtaine a passport and licence to vvisit the ho'y places: comende thy self, and thy cause to the Patriarche Ioseph.*

C. 2

vvbo

*who was Lord of Egypt.*

The 134. day, Meditate how Iesus said  
If the the graine of corne fall not one  
the ground, and die not, it remaineth  
alone; but if it die, it bringeth forth  
much fruite. meaninge thereby the  
increase of the gospel, after his passion.

*You may visite a Garden in Cayrus of the  
Souldaine where balme groweth, and where  
are 7. fountaines wher with the Garden is  
watered.*

The 135. day, Meditate how Iesus  
went twice with his Disciples to pray,  
and repose him self. and how the  
people followed him, and brought  
to him many sick, and possessed of de-  
vils, and he healed them all, and how  
they prayesed him, and gaue thanks  
vnto God.

The 136. day, Meditate how Iesus fed  
4000. men, with 7. loaves, and a few  
litle fishes, and of the 7. baskets of  
fragments which did remaine. Also  
how the people did loue him & would  
haue

to Hierusalem.

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haue taried stil with him if he had not  
commanded them away.

You may passe toward the red sea vvhether  
large Itharo vvas drowned and so to mount  
Sinai vvhether .s. Katharins body lieth.

The 17 day, Meditate how Iesus  
was tempted of the Pharises who re-  
quired a signe of him from heauen, to  
whom our Lord made this answer, to  
you knowe and can iudge the times  
without signes from heauen, but the  
tokens of my comminge foitolde by  
the Prophets you cannot know, by  
reason of your vnbeleife and malice.

You may Take ship to passe the red sea vvhether  
if you finde none ready, pray to Moyses, that  
vvith his Rodde he vvil open the vway to you.  
Or to the holie Prophet Elias that vvith his  
Cloake denidinge the vvaters, he vvil make  
passage for you.

The 18 day, Meditate how Iesus  
asked his disciples whom doe men say  
that I am, and they answered some say  
thou art Iohn Baptist, some one of the

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Prophets. but Peter said, thou art Christ the sonne of the living god.

The 139. Meditate vpon the sweete comfortable wordes which our Saviour gaue to S. Peter saing, blessed art thou Simon the sonne of Ionas, for that flesh & blood hath not reuealed this vnto thee, but my father which is in heauen.

The 140. day, Meditate how Iesus caled al his Apostles by name, and how he gaue specially preuiledge to S. Peter, and to them, saing whatsoeuer ye shal loose on earth, shal be loosed in heauen, and whatsoeuer ye shal binde in earth, shal be bound in heauen.

The 141. day, Meditate of the heauie newes which our Lord Iesus foretoulde vnto his Apostles ascendinge to Hierusalem, how that he was to be betrayed, mocked, whipped, and crucified. from which when S. Peter dissuaded him he said, goe b. binde me Satan, for thou vnderstandest not the things

things which are of god, but of men.

The 142. day, Meditate how Iesus commanded his Apostles to imprint these wordes firmly in their hartes, that the Sonne of man should be betrayed in to the handes of sinners, and how they should kille him. and that he would rise againe the third day, and of the sorowe his Disciples had, to heare tel of his death and departure.

The 143. day, Meditate how Iesus went towards the mount of Thabor, and how he tooke with him Peter, James, and Iohn, and ascended with them to pray, & how whilst he prayed, he sequestred him self from al earthly cogitations.

You may visite the Cloistre of Saint Katharin at the foote of the mount Sinai vvhete in the Church nigh the high Altar, is a Tabe of White marble vvith 1. steps to ascende it, vvhere in the bones of S. Katharin Virgin and Marir lieth, there is the sheere (all bloody) vvhere in the Angels lapped, and caried the body of this  
C 4 blessed

bleſſed Martir. there is alſo the Wedbir holys head to the Pilgrimes. now is it neceſſary that our Pilgrime ſtirre vp his deuotion, and with al inflamed affection, innocate the aſſiſtance of this bleſſed Virgin and martir.

The 144 day, Meditate how our Lord whilſt he prayed, was tranſfigured before his three Diſciples, and of the brightnes of his face which ſhined like the ſonne, and the whiteneſs of his garments as the ſnowe.

The 145. day, Meditate how Moifes and Helias appeared gloriously with Ieſus vpon the mount Thabor, and ſould al his paſſion which he ſhould ſuffer in Hieruſalem.

The 149. day, Meditate how Moifes comtinge from Limbo from the holy fathers, and Helias from Paradice terreſtre, reioyced to ſee the Sauour of the world our Lord Ieſus Chriſt to be come. and of the great compaſſion they had to ſee that glorious face, how it ſhould be defiled & ſpitte on, buffered and mocked.

Tom

You may passe from the church of S. Katharin  
 unto the mountaine of Moises: at the Iron  
 gate as you goe out .S. Kath. church, is the foun-  
 taine of water, which issued forth of the Rocke,  
 when Moises with his Rod strooke the stone.

The 147. day, Meditate how Iesus on  
 Mount Thabor shewed his diuinitie  
 to his Disciples, and how by diuine  
 illumination they knewe Moises and  
 Helias, whom they neuer sawe.

You may visite goinge vp the hill of Moises,  
 the Cloistre where our lord appeared to the  
 Monkes, when they fled from their Cloistres for  
 feare of the sauage beastes.

The 148. day, Meditate of the vehemencie  
 of S. Peters wordes, Lord, said  
 he, it is good for vs to dwell here, if it  
 please thee let vs make three Taber-  
 nacles. desierous that his master might  
 continue stil in such glorie.

The 149. day, Meditate how Moises  
 and Helias departed awaye from  
 Iesus, and of the bright cloude that  
 came and couered them, and of the  
 C s voice

voice forth of the clowde, sainge, this  
is my welbeloued Sonne in whom I  
am wel pleased to heare yee him.

You may visite descending the mountaine,  
the church of fortie martires, in the valley  
where the children of israel daunced about the  
goulden calfe, and Moyses brake the Table of  
stone.

The 150. day, Meditate how the Dis-  
ciples hearing that diuine voice from  
heauen, fel downe to the ground for  
feare.

The. 151. day, Meditate how Iesus  
came to his Disciples and sweetly sa-  
luted them, and touched them, saing,  
arise and be not afraid. and liftinge vp  
their eies, they sawe none but Iesus  
alone; and as he went downe from the  
mountaine, he charged them to tel this  
vision to no man vntil he were risen vp  
from death.

If you passe from the Monkes of s. Katherine,  
to the desert, .ccc. dayes Iourney longe, provide  
for store of victual.

The 152.



The 151. day, Meditate how Iesus descending the mountaine, his Disciples asked him, how is it that the Scribes say, that the Helias must come before the Sauour of the world? and Iesus answered Helias is come (meaninge S. Iohn Baptist) but they beleueed him not, but did vnto him whatsoeuer they would, and so shal the sonne of man also be crucified.

The 152. day, Meditate how Iesus deliuered many possessed with diuels, & restored them whole to their friends and parents.

The 154. day, Meditate how the disciples demanded of Iesus, why the diuels went out so hardly and would not obey them sometimes. and how Iesus answered, if yee had as much faith as a graine of mustardseede, you should commande this mountaine to remoue, and it shoulde obey you and if you beleue, nothing shall be impossible vnto you.

The 155.

The 155. day, Meditate how Iesus is come in to this world for the loue of thee, the hundred sheepe which was losse, and strayed away, forsakinge the .99. which at the Angels in heauen, he is come to seeke sinners, & to cal them to repentance, and gladly to cary them on his proper shoulders, by mercie and grace, in to the kingdome of heauen. and that there is greater ioy in heauen vpo one repentant sinner, then of .99. inste.

The 156 d y. Meditate of the parable of the prodigal sonne, of his conuersion returninge to his father, and his receauinge in to fauour againe.

The 157. day, Meditate how Iesus taught his disciples to forgiue their enemies. and S Peter demandinge how often, Christ said, I say not .7. times, but .70. times .7. times.

The 158. day, Meditate how the younge man asked our Saviour what he ought for to doe, to obtaine the king-

kingdome of heauen. and Iesus answered, keepe the comandements. The younge man replied that he had kept them al from his youth, demanding what more ought to be done; and Iesus answered if thou wilt be perfect, goe and sel al thou haste and giue it to the poore, and come and followe me.

The 159. day, Meditate deuoutly of the three counsels of the holy ghoste 1. voluntarie pouertie 2. perfect obedience 3. chastitie and perpetual continencie.

The. 160. day, Meditate of volūtarie pouertie how S. Peter said, for him self and his bretheren, Lord we haue forsakē al, what reward shal we haue ¶ Iesus answered verely yee that haue forsakē al, and followed me, yee shal sit on xij seates, and iudge the xij tribes of Israel, and shal receaue a hundred foulden in this life, and in the world to come life euerlasting.

The 161.

**61**      *The spiritual Pilgrimage.*

The 161. day, Meditate how Christ compared the kingdome of heauen like to a good husbādman, who hireth workmen into his vineard for apenny a day to labour vntil the sittinge of the sonne. which sheweth this life is to be led in Pennance of vs vntil our death.

The 162. day, Meditate how Iesus councelled al men to make them fren- des of their Mamon of iniquitie, that when they are gone hence, they may receaue him in to euerlasting Taber- nacles.

The 163. day, Meditate how spiritual and deuoute persons, may doe their Almes, by preachinge, teachinge, and prayinge for others, who are in aduer- sitie or in Purgatorie.

The 164. day, Meditate how ten lepers came vnto our Lord Iesus, and listinge vp their voice said, Iesus Master haue mercie ou vs, & Iesus answered them, goe, shew your selues to the Priestes.  
and

and how one being a Samaritane, and perceiving that in the way he was made whole, he returned and gave thanks to god, Whom Iesus recommended.

The 165. day, Meditate how Iesus said, many are called, but few are chosen: Seneca saith no man cometh to death more gladly, then he who prepareth him selfe for death.

The 166. day, Meditate how the Aunte of Iesus, the mother of the two sonnes of Zebedee, asked of Iesus that one of hir sonnes might sitte on his right hand, & the other one his left hand when he came in his kingdome, and of this answered our Lord unto hir.

At Hebron which standeth in the valley of Mambré there you may see Abrahams house, where sittinge vnder the Oake, he saw three parsons cominge to ward him. Tres vidit, & vni adoravit he saw three, & worshipped one, and he receaved the Angels into his house.

64      *The Spiritual Pilgrimage.*

Iosua first came to Hebron vwhen he went to  
Deiue the land of promise, before that the  
children of Israel entered. Kinge David also did  
reigne in Hebron viij yeare, and a halfe. In  
Hebron are the sepulchers of Abraham, Isaac.  
and Iacob, and of their viues Lot also is bu-  
ried there.

The 167. day, Meditate how Iesus  
taught his Disciples to flie from al  
pride, sainge, the kings and Princes  
of the world beare rule over them, and  
they are caled *Benefici*, but amonge you  
it shal be other wise, and he that wil  
be greatest shal be seruāt to the others,  
like as the sonne of man is not come,  
to be serued,, but to serue al.

You may visite Hiericho vvhich vvas a  
strong Citie, and vvas miraculously taken by  
Irecession. vvhich Rahab and hir family vvas  
sued.

The 168. day, Meditate of the voca-  
tion of good Zachrus, & of the words  
which he had with our lorde, and our  
lorde with him. That the sonne of  
man

man is come to saue that which is losse.

In Hiericho You may see the house of this Zacheus, vvhich went vp into a vyldc figgetree to see Iesus, into vvhose house our lorde went. here Pilgrimes were wonte to rest.

The. 169. day, Meditate how vpon the mountaine by Hiericho Christ healed the blinde man who late begginge by the way, and cried, Iesus sonne of David haue mercie on me.

The. 170. day, Meditate how God the father declared, that in Iesus his Sonne was his delighte, and the fulnes of al grace, which we ought to aske, & to remember our promise in Baptisme, & that Christ baptiseth with the holy ghoste. *Hic est filius meus dilectus ipsum audite.* this is my welbeloued Sonne heare yee him.

You may visite the River of Iordana vvhich denideth Galilee, from Idumea, and Basan, & falet h vnder the grounde and riseth in Eucladame vvhich is the sepulcher of Iob, and thence is the end of it into the dead Sea, vvhich is the place

place vvhether the fine cities, Sodom, Gomorrah.  
 & stood vvhich were burned vvvith fier and  
 brimstone from heauen. On the right side of the  
 riuer Iord. vvise vvas turned into a Piller of  
 Salt. thereby is the Church of Saint Iohn Bap-  
 tist. and there by Iesus vvas baptised in Ior-  
 dane. Where the Pilgrimes commonly do vvash  
 themselves. Ther god vvas heard speake from  
 heauen, and the holy Ghost vvas seene come  
 downe in the likenes of a Dove, and al the holy  
 Trinitie vvas present in that place. The children  
 of Israel passed drie foote through the bottome  
 of the vvater. Heli also did strike the vvater  
 vvvith his Cloake and passed thorough the bot-  
 tome, drefooted, and HeliZeus also. & Naaman  
 the Sirian vvashed him seauē times in the riuer,  
 and vvas healed of his Leprosie.

The. 171. day, Meditate of our Sa-  
 uiours fastinge, prayers, teares, wat-  
 ching, and lyeinge on the ground many  
 nightes, solitarie, without consolation  
 or comfort of any man, amonge the  
 wilde beastes, for thy loue and instru-  
 ction; haue compassion of him  
 ther-



therefore, ioyne thy harte to his, and followe his steppes by austeritie of life.

In this desert vvhether our lord fasted .40. Dayes, and 40. nightes, caled the mountaine of Quarantine, vvhether the Diuel tempted him, there vvas an Heremitage. and there is the vvater vvhich vvas made sweete by the prayer of Elizabeth.

The 172 day, Meditate how the Angel saluted the glorious virgin Mary of hir Conception: and how after she nourished our Lord in Nazareth, of his humble conuersation with al men & how beinge kinge of heauen he vouchsafed to be caled Iesus of Nazareth, and beinge the Sonne of god, was named the Sonne of a Carpenter.

At the mountaine vvhether the diuel caried our lord, by winge him al the kingedomes of the vvorld, and sainge he vvould giue them al to him, if he vvould fall downe & worship him Thrice thorough the contries, vntil yee come to Silo vvhether god appeared first to Samuel in  
Heli

Heli his dayes, and so to Sichar, by which  
 is the fountaine of Samaria: one of Hieroboams  
 goulden Calues, were erected thereby at Be-  
 abel. In this Citie of Sichar, Dina the daugh-  
 ter of Iacob was rauish'd, by occasion where  
 of, Iacobs sonnes slew at the inhabitants  
 of Sichem. The mountaine of Garizen is  
 there by. Where the Samaritanes were wonte  
 to pray. On Garizen Abraham offered his sonne  
 Isaac to god. In the plaine is the Cesterne, in  
 to which Ioseph was throwen before his bre-  
 theren sould him. And thence is the way to  
 Samaria which was the seate of the kinge  
 of the ten Tribes of Israel, and is now called  
 Sebaste. Saint Iohn Baptiste was buried there  
 but he was beheaded at Macherouda. Iulian  
 the Apostata caused his body to be burnt, and  
 his ashes to be hurled in to the riuer of Iordane,  
 but the finger wher with he pointed, sainge  
 behold the lambe of god, remaineth yet entire.  
 Saint Fecla carried his finger beyonde the Alpes.  
 The Emperour caused the head to be taken fro  
 Sebaste, where it was inclosed in a vial &  
 found all bloody wrapped in a shete, & carried

to Saint

to Saint Siluesters church in Rome, the bnder  
 "parte of the head, with the neather legge and  
 Chinne, and some of his ashes, and the dish in  
 which his head was carried. Thence by diuers  
 tories of Galilee, vntil you come to Naza-  
 reth where the Angl saluted our blessed Lady.

The 17. day Meditate how our lord  
 Iesus called his Disciples, and on the  
 sea of Gallie taught them. preached to  
 the people, and caused Peter to walke  
 on the water.

At the mountaine of Thabor ther is a place ca-  
 led the schoole of god, where Christe taught  
 his Disciples. There Christe was transfigured  
 before his Disciples. At the foote of Thabor  
 Melchisedec kinge of Salem (which is Hieru-  
 salem) met Abraham when he had overcome  
 the 5. kinges, and deliuered his brother Lot,  
 from captiuitie. One mile farther is the mount  
 Hermon, on which was situate the cite of  
 Taim where Iesus raised the vido wes sonne  
 as he was caried to be buried vij miles from  
 Nazareth is the place where Lamech who  
 was blinde, st. Cain, who had killed his  
 brother

brother Abel. Thence yee goe ouer the Sea of  
Tiberias, in to the lande of the GeraZins. Vpon  
theset of Galilee, Iesus walked on ari foote.

The .74. day, Meditate how Iesus  
healed the poore man which had bene  
sick .8. yeares, biddinge him to take  
vp his couche and walke and of the  
murmoringe, of the Pharises because he  
tooke vp his bed on the Saboth day.  
and how Iesus findinge the man in  
the Temple, said vnto him. Goe and  
sin no more, least any worse happen vnto thee.

At Tiberias is the Table vpon the which  
our lord & saviour did eate with his Disciples  
at Emaus and not far of, is the place where  
our Lord fed v. thousand men, with v. loaves  
and 2 fish. besides there is Sephorin, where S.  
Anne our Ladies mother was buried: and  
beneath that is the house of the Centurion. in  
returninge you come to Cesaria Phill. p. Whence  
kinge Dauid had many goodly Ce. ars towar-  
des the buildinge of the Temple in Hierusalem.  
The land of Promise is in length, from Dan  
to Bersabe, that is north and south 29 miles  
of Lome.

of Lombardie & from Hiericho, to Iapha 90 miles.

The .75. day, Meditate how our Lord in the Temple of Hierusalem restored to sight the man who was borne blinde, with anointinge his eyes with spittel and dust, biddinge him goe w a the in Silo. and of the great murmoringe and detraction of the Iewes.

At Iapha the haven to wne v where you lād.  
 17.orney, caled of Iapha the sonne of Noe, and the auncient citie in the v world. it is caled Iopp in the Actes, Peter saw the sheete v with al kinde of beastes let d wne from heauen: and raised Tabitha from death there say te Iewes, & salve Regina for thanksg uing to our lord v w h a s safely conduct d thee this luge iorney here at Iapha thou must send to the m ster of the Galley, to send to the lord of the countie for thy safe conduct to passe to Hierusalem, v who is v vonte to come v with ag eat company v vel apointed, and bring h v with him the reuerend Garden of the friers of sion, and one, or two of his bretheren, & ho

Whoe instructe the brethren how they must vs: them selues in vistinge the holy places. first he asketh if they haue licence of the Popes holiness to visit the holy sepulcher. for it is excommunication to do it without his leaue: but if by chauce any become without it, the Garden may absolve him, and licence him also. firste he warneth that they doe no reuerence the one to the other, least therby the Turkes doe knowe their estate. 2. That when they goe to visite the holie places, they goe. 5. or .6. together for feare of the Infidelles. And that they neither goe nor ride ouer the Sepulcherse of the Infidelles. If they be iniured in these places by the Mahumetanes, or runnegate Christians they must not reuenge it but suffer al for Christs sake, who suffered much more in that place for vs. That every one purge his conscience, and giue himself to deuotion This done they goe to the Lord of Hierusalem, who taketh al their names, and surnames. The spiritual Pilgrime must call to minde his baptisme and profession, and to renew his promise in Baptisme, and from hence forth to purge his conscience, with full purpose  
of amenda.

of amendment, and to take patiently. al detra-  
ction, and aduersitie. Their names being regi-  
stred, they are put into Sellers by the sea side  
vntil horses, Ases, Mules, and Camels be  
provided for them to ride on.

The. 176. day, Meditate how our  
lord raised lazarus from death beinge.  
4 Dayes dead, when Iesus cried Laza-  
rus come forth.

*At Rama vvhich is a church of our Lady;  
& an Hospital for Pilgrimes founded by Phil-  
lip Duke of Burgundie.*

The. 177. day, Meditate how the  
Iewes sate in council oftentimes how  
they might put Iesus to death, such  
was their hatred and malice. And how  
Iudas came to them and sould his  
master for. 30. pence..

*At lidda or. Dispolis, vvhich is Saint Peter  
healed Eneas of a palseie. There Saint George  
suffered his martirdome.*

The. 178. day, Meditate how Christ  
sent two of his Disciples fro Bethpage  
to Hierusalem to fetch the Asse and his

D

sole:

fole: how he did ride vpon the silly  
beast: and how he was receaued of the  
people singinge *Hosanna filio David*,  
how behouldinge the Citie, he wept  
vpō it, foreseeinge the miseries which  
should fal on it for killinge of him.

*To the Castel of Emausa myle from Hierusa-  
lem, vvhether Christe did eate after his resurre-  
ction.*

The. 179. day, Meditate how Iesus  
from Palme Sonday, to the wensday  
folowinge, was daily in the Temple,  
preachinge to the people, where the  
Scribes and Pharises had laied diuers  
to wach & rephend him, and his do-  
ctrine, and they forbad that any one  
should geue him bread or drinke, in  
such sorte that euery night he was en-  
forced to goe to Be haine to take his  
foode, where he remayned al wensday  
at the request of his mother.

*At mount Silo (vvhetherby vvas the citie of  
Gabaon) on ths mount the Arke of god was  
buried. There on this mountaine you may see  
Hieru-*



## Hierusalem.

The 180. day, Meditate how Iesus tooke his leaue of his doleful mother at Bethaine, vpon Maundie Thursday in the morninge, to goe to Hierusalem. And how our Lady requested. 4. thinges. 1. if it were possible that he might not suffer. 2. that she might suffer for him. 3. that she might die before him. 4. that he might die a milde kinde of death. and how he passed a longe by mount Caluarie. and how he sent two of his Disciples before him, to prepare his Passouer, geueing them this token to followe a man carienge a pot of water in which house they prepared the Pasche.

From Silo you shal come to Hierusalem, and before you enter the citie, the names of the Pilgrimes are registred againe, vvhether remember againe vvh: thy name vvas first geuen thee, and vvh: promise thou made in Baptisme.

The 81. day meditate how many sad and sorowful steps, Iesus tooke  
D 2 thorough

thorough the streetes of Hierusalem, & how his colour changed passing thorough the streetes, whilst he went there meditatinge of his bitter passion and torments, and how his moste precious blood should be troden vnder their vile feete.

To the citie of Hierusalem, and first to the holy Temple of the holy Sepulcher: before the Temple is a fair square place, in vvhich is a fair square stone, hauing many crosses grauen there on: in this place our Lord fel vvh his beauid Crosse on his sholders: here the Pilgrims creepe deuoutly and kisse this stone from whence they goe to the church doore to the holy Crosse, the Sepulcher, and the place vvhich our Lady did sit houldinge hir sonne in hir armes beinge taken from the Crosse. In cominge forth of the Temple, is shewed the place, vvhich our Lord Iesus did appeare in the day of his resurrection to the. Maries, three Thence as you goe to Saint Ieames his church (vvhich he was beheaded) is the place vvhich our Ladie dwelled and died. There is a fair great stone in that place,

place, from whence our Ladie vvas caried being dead, to the Valley of Iosaphat by the Apostles. Thence you goe to Sion to the Hospital of the Rhodes, and thinke that the graye friars that lead thee, are Saint Francis, Saint Bonanventure, Saint Anthony of Padua, Saint Barnard &c. Whom thou must salute with some deuout prayers, Nere that is the place, where S. Iohn ( the vvelbeloued Disciple and Euangelist. ) celebrat.d Masse before our Blessed Lady.

The .18. day, meditate of the wonderful humilitie and benignitie of our Lord Iesus, on Maundy thursday at night, preparing him self to be offered, the true Paschal lambe, for the sinnes of al the world: and to eate the Passouer with his Disciples and Iudas, who now had sould him for mony to the Iewes.

Goinge from the Hospital of Sion, you are to goe to the Cloister barefoote, and barehead saing the psalme. Fūda mērum eius in mōtibz Sion. with a collect, that our lord wil

assiste thy prayers in that place. and going vpp  
7. steppes wee enter the Cloister of sion, vvhich  
is a Table set vvvith bread and vvine, for those  
to take thereof vvho vvill: then the Friars singe  
the high Masse, vvhich ended they goe to vvards  
the holy Crosse.

The. 181. day, Meditate how humbly  
our Sauour prepared him self to washe  
his Apostles feete first he did of his gar-  
mēt, and gyrded him self with a Towel,  
kneeled and wathed euery one of their  
feete, euen the feete of Iudas with  
the sweat of his browes, and teares of  
his eies, shewing vs a special exsample  
of brotherly loue and humilitie.

You may visit the place vvhere the Paschal  
lambe vvas eauen: returninge to the church  
quior, on the right hande is the place vvhere  
Christ vvashed the feete of his Disciples.

The. 184. day, Meditate how Iesus  
after the washing of his Apostles feete  
sate downe, and dranke to them al, in  
token of his loue. and how he gaue his  
moste precious body and blood to his  
Apostles

Apoſtles to eate and drinke, in the remembrance of his painful death and paſſion, and to Iudas alſo, whom in ſecret he warned of his ſinne & treaſon, in token that there is nothinge hidden or vnknownen to him. And of S. Iohn reſtinge on his breſt to who by a ſecret tokē of a morſel dipped & geuen to Iudas, he opened who it was that ſhould betray him. and how after the receauinge of the morſel the deuil entred into Iudas. and immediatly goinge out, he ioyned him ſelfe with the enimies of Chriſt, and prepared armoure & weapons to take our innocent Sauour. And how Ieſus tould Saint Peter that he ſhould deny him. of the ſermon Chriſte made to his Apoſtles, ful of loue. how he roſe, ſaid grace, and praied for his Diſciples and folowers, And how our Sauour went againe from that houſe accompanied with his Apoſtles, teaching them, vntil he came to the mount of Oliuet.

Thou shalt againe visit these holy places in the Church and Quiare with great deuotion and affection, and especially the blessed body and blood of our lord, with some deuoute praier. And before thou goe out of the church thou shalt goe downe 8 steppes vnder the Quiar, vvhich is the Parlour vvhich the Apostle hid them selues, and vvhich Iesus after his resurrection entered (the doores being shut) and said to his Disciples Pax vobis, peace be vnto you. In which place is also a Chappel vvhich Iesus appeared after to S. Thomas, and shewed him his woundes to feele, vvhich Thomas worshipping him said. Domin⁹ & Deus meus my Lord and my god. In the Quiare of this Chappel, is a square Chappel, vvhich is an Altar. vvhich the Apostle receaued the holy ghoste, here thou art to say thy Beades, or some prayer to the holy ghoste. As thou goest out of the Church thou shalt visit the place vvhich the last supper vvas made ready Not far frō thence vvas S. Stephen first buried. And nere there kinge Dauid made the 7. psalmes. Behinde that, at the foote of mount sion, vvas the citie of Dauid,

to Hierusalem.

81

David, & there are the sepulchers of the kinges  
of Israel. There is a peece of the Piller to the  
vvhich our lord was bound and vvhipped, this  
place hath an Iro doore, of the vvich the Mores  
keepe the key, and before the doore is a place  
vvhere Christ our Lord and Saniour vvvas  
vvonte to sit and preach, to his mother, and his  
Disciples. And there is the stone on vvich  
our Lady sate at the sermon, Not far thence our  
Lady vvvas vvonteto pray, Therby is the place  
of the Apostles assembly, vvhen they held their  
Councel, before they vviet thorough the vvorld.  
and in this place Saint Math. vvvas chosen in  
Iudas stecade. Towards the valley of Iosphat, is  
the place vvhere S. Paule kept the garments of  
those vvho stoned S. Stephen, Thence is the  
goulde gate through vvich Christe came rid nge  
of the Assse on Palme Sonday And belowe  
vnder the vval, is the valley of Iosaphat, ouer  
the brooke Cedron ouer the bridge Also beynde,  
at the foote of Siō, is the Sepulcher of our Lady,  
fortie steppes vnder the ground. In the middle  
of those steppes is the Sepulcher of Saint Anne,  
vvich Saint Helin translated to Constan

D 5

tinople,

*sinople, and there vvas buried ioachim our Ladies Father, and ioseph hir husband. At the Sepulcher of our Lady, is a fair church deepe vnder the grounde, vvhich is so, by meanes of the ruines of Hierusalem. The Sepulcher of our Lady is couered vvith a stone of mount Sinai brought by the Angels. say here thy Beads in honor of the Virgin Mary.*

*The 185. day, To the garden of Olines. Meditate how Iesus came vvith his disciple to the mount of Oliuer, & tooke Peter, Iames, and Iohn vvith him, lea-ninge the others belowe in the garden, & how he went further alone, & began to be sadd, and said vnto his Disciples, that they should watch and pray least they enter into temptation. and how he went a stone cast farther, and praied to his heavenly father.*

*The 186. day, At the Cave vvhere Christ pray'd the first time, Meditate of the sadness and teares of our blessed Sauionr of his trembling, falinge on the ground, and praying to his heavenly father the*  
first



first time saying, father if it be possible let this cup of my bitter passion passe, alwayes reserued the health of mankinde. then appeared to him al the bitter paines he was to suffer, and he wept bitterly. and how then he found his Disciples sleepeinge for sadnes. and. how he awaked them sweetly & said to S. Peter. Simon sleepest thou? the spirit indeed is wilinge, but the flesh is weake.

The 187. day, *Within that Caue vvhether Christe praied the seconde time.* Meditate how Iesus went back from his Disciples, without hauing any comfort, and praied in like maner as before. he began to tremble for anguise of the tormēts he saw were to come on him and came againe to his Disciples sleeping, and awaked them, and retorned againe without hauing any comfort of them.

The 188. day, *Within the Cauerne vvhether Christ praied the third time.* Meditate how Iesus went the third time to pray  
laden

laden with extreame sorrowe, stretching him self in forme of a Crosse with great affection of loue and charitie, that he might suffer his passion for the redēption of the world, praying moste harely as afore. and thereupon he did sweat water and blood for anguiſhe of death, which distilled on the ground. And how the Angel appeared and comforted him with the redemption of the worlde. His dropes were Nintie ſeauen thouſād, three hundred, and ſixe, as after was ſhewed by a reuelation.



PRAI-

82  
PRAYERS FOR  
THE VOIAGE OF  
THE CROSSE,  
WHICH ARE IN

NOMBER. 15. VVHICH

you may say at  
any other  
time.

THE 1. STATION.

**B**Y the bitter anguish which thou  
enduredst vpo the mou't of Oliuet,  
when thou didest sweate water and  
blood, asiste me to resigne my selfe al-  
wayes to thy holy wil (specially at the  
hower of my death) and to ioyn and  
vnite my selfe to thee.

The 189. day, *From the Caue to the Garden  
of Oliuet, vvhere Iudas came to kisse him, and  
betraye our Sa:* Meditate how Iesus rose  
sorrowfully from his prayers, and came  
to his Disciples, and bid them rest, and  
late

late downe a while with them, & then by & by willed them to rise. and went and met Iudas, and the rest with lanternes, and weapons, and how Iudas kissed our Lord, being the token he gaue his enemies to knowe Iesus from the others. The sorrowe of our Lord for this ingratitude of Iudas sayinge, *Amice ad quid venisti?* friend wherfore comest thou? betrayest thou the sonne of man with a kisse? & how then he went forwardes towards the multitude.

The 160. day, *In the Garden of Oliuet.* Meditate how Iesus came before his enemies, to whom he said. *quem queritis?* whom seeke yee? how they fel to the grounde. And how S. Peter drew his sworde, and cut of Malchus right eare and how Iesus healed Malchus eare, by touching of it and comaunded Peter to put vp his sworde. & of Christes wordes to the multitude, *hec est hora vestra*, this is your hower, yealdinge him self willingly into their hands.

The

The 191. day, In the Garden of Oliuet.  
Meditate how the sonne of god, was  
deliuered into the handes of sinners,  
without helpe or comfort from his fa-  
ther, how they bound his holy handes,  
& how meekely he suffred them. how  
they beate him, and hurled him on the  
grounde, and abused him moſte vil-  
lanouſſy. and of the great diſcomforte  
of his Diſciples.

You may viſit in this mountaine the place  
vvhether the Angel appeared to ſaint. Thomas,  
Apoſtle and brought vnto him our Ladies  
girdel. A litle higher is the place where our  
Lord wept on Hieruſalem. Higher is the  
place where the Angell brought our Ladie  
tidings of her death, and a branche of Palme  
from paradise to be caried before her. Again  
higher is the Caſtle of Galile where the Angell  
roulde the woman of Chriſts reſurreſtion.  
Thence to the rounde Church, where our  
Lord ſtoode when he aſcended vp to heauen.  
And the figure of his ſacred ſecte are there  
printed in a ſtone, by which it appeareth that  
be looked

he looked to wardes the North. When he ascended. Going downe is the house of S. Pelligian, the common sinner where she did her pennaunce. On the North side thereof is the place where the Apostles made their Creede. Also the place where our Lorde sate being wearie, when his disciples asked him of the day of Iudgment. Thereby is a house where our lord did teach his disciples the Pater noster. Going downe is the place where our Lady did ofte use to pray, after the death of hir sonne. Lower vnder a Rock, is the sepulcher of Absalon; vpon that sepulcher the Infidels passinge by, caste stones, & say cursed be Absalon vvho persecuted his father, and al that doe the like, be cursed everlastinglye. There is a little bridgeouer Cedron, where the Iewes drew our Lorde being bound, thorough the vvater.

The 191. day, To the River of Cedron. Meditate vpon the pittious drawinge and pulling of Iesus, from the mount of Oliuet in their furie thorough the water of Cedron, into the citie, & so to howse of Annas.

Nere

Nere Cedron is the Caue whereunto  
S. Iames did flie, & would not eate nor  
drink vntil he knewe of the Resurre-  
ctiō of our Lord. Nere to this towards  
Bethanie, is Iudas the Traitors house.  
Above within the bridge towar-  
des Sion, is the Temple of Salamon,  
high and rounde, and couered with  
leade, in to which Christians cannot  
enter. There by this Temple is the  
Rocke of Bethel where Iacob slept and  
saw the Ladder from heauen, where  
vppon the Angels went vp and downe.  
There also Dauid sawe the Angel stāde  
which killed the people. There our  
Lord preached, and pardoned the wo-  
man which was taken in adultrie,  
There the Angel appeared to Zacharie  
father of S. Iohn Baptiste. Melchisi-  
dech here offered bread and wine to  
Abraham, in figure of the holy Sacra-  
ment. Vpon this Rock Dauid kneeled,  
when he saw the Angel strike the peo-  
ple, and praied for pardon, and would  
haue

haue builde the Temple, out god forbade  
 Dauid to build it, because he had killed  
 vrias. but Salomon did builde it. Out  
 of this Temple our Sauour did caste  
 them that did buy and sel. And be-  
 twene the Temple, and the Aultar,  
 was Zacharie the sonne of Barachias,  
 slaine. Nere to this is *Probatice piscina*.  
 Wher the market of sheepe for the Sa-  
 crifices, were soulede. Where when the  
 Angel had troubled the water, who  
 euer went first downe and washed  
 therein, was healed. here Christe healed  
 him who had bene sicke 38. yeares. In  
 this Temple our Lord was presented,  
 when holie Simeon tooke him in his  
 armes. Higher is the place where S.  
 Peter wept bitterly for his denvenge  
 of Christe. Yet higher on that hille, is  
 the place, where the Iewes would  
 haue staied the corps of our Ladie.  
 when she was caried to be buried, but  
 they were by miracke hindered. Hard  
 by is the house of Annas.

*graine*



Againe in the house of Annas (which is now  
a Church) there dwell Greeke Monkes who  
are Christians.

The 19. day, Meditate how Iesus was  
led like a Thiefe to Annas house, who  
skornfully entreated him, and was  
maruelous glad, thinkinge now to be  
reuenged on him. questioninge of his  
Disciples, and his owne Doctrine. to  
whom Iesus answered, I haue alwayes  
taught openly in the Synagoge and the  
Temple, aske not me, but aske them  
who haue heard me one of the seruants  
(vnthankful Malchus as some thinke)  
strake him with a greueous blowe  
vpon the face, in so much that Christ  
fel to the ground greatly bleeding  
at the nose and the mouth, and risinge  
said in milde maner: if I haue spoken  
il breare witnes, but if I haue spoken  
wel, why doe you strike me?

The 2. Station.

**O** Lord who sufferedst thy self to be  
bound & taken violently of those  
ministers

ministers of malice, and to be haled, and trailed to Annas house, there to be skorned, abused, and iniuriously strikē so that the blood followed. I beseeche thee to pardō al my sinnes whatsoeuer paste, and so bridel my tounge and my speech, that I may speake nothings to the offence of my neighbour, but that euer my mouth and hart, may sownde forth thy prayse, and with al patience, to suffer detractions & reproches, with humilitie and constancie in al aduersities.

*To the house of Caiphas. Which is now a Church in which is the stone which was laied at the mouth of the sepulcher of our Lorde, which is very great and beaue.*

The 104. day, Meditate how Annas sent Iesus bound in great despire, guarded with those peruerse ministers to Caiphas house, where by the way he receaued many sore blowes, spittings, and mockeries, there beinge gathered al his mortal enemies who desired his death

death and findinge not any sufficient  
cause sought for false witness against  
him. and not findinge these neither,  
Caiphas adiured Christ to tel him if he  
were the sone of God. Where vpon Iesus  
answered, Thou haste said, not withsta-  
ndinge you shal see the sonne of man sit  
on the right hande of God, and com-  
ming in the cloudes of heauen. where-  
vpon Caiphas said *Blasphemant* he blas-  
phemeth. and asked the rest what  
they thought, they answered he is  
worthy of death.

The 165. day, meditate what great  
sorrow Christ had in his soule when  
he was so iniuriously handled accused  
mocked, haled, beaten and stricken, in  
the house of Caiphas and how they cou-  
ered his face & bid him deuine who  
it was that strooke him. And what  
great sorrowe he receaued when his  
Apostle denied him three times. And  
how he looked on Saint Peter with his  
mercifull eyes. At the which S. Peter  
remem-

*The spiritua Pilgrimage.*

remembring him selfe, leauing his Lord in the handes of the wicked, he went out, and wept bitterly.

The 196 day, to a darke Chappelle on the South side of the quier called the prisó of God, Heare Iesus was put in prison, and garded with 8. of the vilest and cruelliest villanies that might be founde, who did manie villanies and tormentes vnto him, al that night. And there is a pillar of stone to the which our Lord was bounde. Meditate with what incomprehensible patience and humilitie, the great monarche of heauen and earth suffered all these villanies and iniuries, being al that night in the handes of these peruerse and wicked men.

*The 4. Station.*

**O** My Lord, by the excessive loue which constrained thee to be bounde, to the end to loose me from the bondes of sinne, geue me grace neuer to forgette thy great loue, and the iniuries

iniuries which thou sufferdest this night; and that I may suffer patiently all wronges done vnto me, that I may driue all slouthfullnes from me, and exercise al workes of charitie towards my neighbour. *Amen.*

*Without the Chapel is the place. Where S. Peter denied his master.*

The. 197. day. From Caiphas house, to the house of Pilate. Meditate how in Caiphas house Iesus heard the wicked Jewes consulting to accuse him before Pilate as a traitor to the Emperor a breaker of their lawes, and a blasphemor against God. And how in the morning they led him againe into the councell house, and asked him if he were Christ; which he denied not. Where vpon they bound his handes behinde him, & put Iron chaines about his neck. And our good Lord, suffered him selfe thus to be led through the streetes, whither they would, vntill he came to Pilats lodging.

*Behinde*

Behind the house of Caiphas is the feild caled  
 Hacteldama, or Ager sanguinis, vvhich  
 vvas bough for 10 penece, for the burial of  
 straungers, beinge 50 foote broade, and. 72.  
 foote longe. In this is a seller hauinge nine  
 hoales, thorough vvhich they let downe chri-  
 stians that die there. There iudas repented him.  
 Also in this pit is a deepe hoale, vvhere the  
 Apostles hid them selves vvhen Iesus vvas take  
 In this place is a fire tree vvith a seate to sit  
 on, vvhere it is said that Esay vvas hinged by  
 the heeles, and vvas taken a sonder thorough  
 the middel of his body, to his head, vvith a wide  
 den sawe Belovv in a greut valley, is Nata-  
 toria Siloe, vvhere our Lorde bid the man  
 that was blinde from his natiuitie, goe wa: he.  
 Lower is the valley of Iosaphat: In this valley  
 is the seplcher of our Lady, cut out of a Rocke,  
 conered vvith a marb'e stone fair vvrought,  
 in the middel of a faire church - entringe into  
 Hierusalem by Porta Serquilinia, in a  
 litel streete there by, is the house of Ioachim  
 vvhere our Lady vvas borne. This place the  
 infidels abuse for one of their Temples. A litel  
 beneath

beneath is Probatica Piscina, vvhere the vvood of the holy crosse for many yeares vvvas hidē. here the sick receiue their health. A little lower is the house of those vvho led Christe to Pilate, beinge. 300 in number.

The 198. day. *In Pilatts house.* Meditate how meekely Iesus stode before Pilate, hearing al patiently which he vvvas accused of, and that which vvvas feigned against him the chiefe Preistes, for enuie and malice. the false witnesses, for bribes and mony. the people for flatterie and fauour of their rulers. and of the sorrowe of harte sweete Iesus had for them, and for Iudas the Traitor, vvhom he knew to be damned euerlastingly, by reason of his dispaire, although he confessed his fault, and restored back the mony.

The 199. day, *Before Pilate in the coun- cel house.*

Meditate how Pilate tooke Iesus from the Iewes into the coun- cel house, and asked of him if he vvwere the king of the Iewes. Iesus an-

E

swered

swered, my kingdome is not of this world &c: Pilate said, then thou art a kinge. Iesus said, I am. &c. Pilate said what is truth: & so rose, & went forth to the Iewes, and said, I finde no fault in this man. The Iewes said he hath stirred vp the people, teachinge from Galilee to this place. Pilate hearinge he was of Herods Iurisdiction, sent him to Herod who was then in Hierusalem.

The 200. day, *From Pilate to Herods house* Meditate how Iesus was led to Herod with greate confusion, who was glad of his comminge, for many a day he longed to see Iesus because of his mirackles. Herod asked Iesus many questions, but our Lorde answered nothinge. Herod and his court despised Iesus, cloathing him in white, and sendinge him back to Pilate as a foole.

The 201. day, *From the Palace of Herod, to the house of Pilate.* Meditate how Iesus came back to Pilate with great paine  
and



and confusion, whom Pilat excused that neither he nor Herod had found any thinge in him worthe of death, thinkinge to let him goe free in steede of Barrabas. But the Iewees chose Barrabas, and required Iesus to be crucified.

The. 202. day, *To the Chappel Where Pilate caused Iesus to be Whipped.* Meditate how Iesus benige stripped naked, troubled and was ashamed. How meekely he suffered him self to be bound to a Pillar and whipped so terribly, that from the top of his head, to the soale of his foote, no parte of his flesh remained whole, and seemed so weake that he was not able to stande, receauinge 624. lathes with roddes and whippes.

The. 203. day, *To the place Where our lorde was crowned With Thornes.* Meditate in what distresse our lorde was, when the wicked seruants tooke him beinge so scourged, and cloathed him with a purple garment, mocked him, and

E 2 crowned

crowned him with a wreathed crowne of thornes. what extreame paine Iesus felt at his Coronation, cheifly in his braines and sinnowes. Also in the impression of the said Crowne, how the bloode sprang out of his veines, and how the blood of his heart trembled, and how the blood ranne downe about his face and neck, when he was stroken vpon the same crowne with the Reede. what greivous skorne, and torment this was altogether, and how they kneeled and mocked him.

The 104 day. *To the place vvhether Iesus was shewed by Pilate, sainge. Ecce Homo. vvhich is a vault, in which is an arche, in the which two stones of white marble are set, vpon one Pilate stood, and on the other stood Iesus.* Meditate vpon the excessive loue of Iesus harte, when he so gently suffered him self to be shewed to the people being skant able to goe. and what sorowe Christ suffered when Pilate said. *Ecce Homo.* and againe the people  
crienge

cringe tolle Tolle, crucifige eum. wher  
vppon Iesus wept moste bitterly.

The 205 day To the place where Pilate led  
Iesus, and inquired if he were the sonne of god.  
Meditate in what piteous estate the  
noble soule of Iesus was, hauinge so  
great dishonor, despise, and torments  
done vnto him by these wicked men,  
how patiently he heard their crienges,  
sainge, we haue no kinge but Cesar.  
Also of his meeke silence, when Pilate  
asked him of whence he was &c.

The 206. day. To the place where our  
Lord receaued his iudgment and sentence of  
death by Pilate. There were 80000. Iewes  
who cried for his death, as it is reuealed.

Meditate what inexplicable loue was  
in the hart of Iesus, which constrianed  
him to be iudged of his creatures,  
( who were able to doe nothinge  
without him ) and that vnto so ig-  
nominious and vile a death, as the  
death of the Crosse, and of his so great  
patience, content, and willingnes to

*The spiritual Pilgrimage.*  
Suffer al for mans redemption.

*The vvay of the Crosse to Wardes monas  
Caluarie.*

*The 4. Station.*

**O** Moste puissant iudge of heauen  
and earth, by the incomprehen-  
sible loue, by the which thou sufferedst  
for me incomparable torments, of  
mockinge, whippinge, Crowning, false  
witnessse, & haste receaued of Pilate sen-  
tence to be crucified, and to die on the  
Crosse moste willingly. I beseech thee  
o Labe of god, to geue me true know-  
ledge and despisinge of my self, and also  
perfect obedience to thee my Lorde,  
and to my superious; and to iudge here  
of my sowle, and of my doinges, to  
the end I may not feare thy straight  
and iuste iudgement hereafter. *Amen.*

*The 107. day, To the place vvhere the Pur-  
ple Robe was pulled of, vvhen he vv as to beare  
his Crosse Meditate how humbly & pi-  
teously our most louinge lorde stode  
in the midst of the people, when they  
spoiled*

spoiled him of his purple garment, and how the people stood gasing on him to his great paine and griefe, how they put on his owne garments, that he might be the better knowen of al men. and how he caried the heauie burthen of the Crosse for the sinnes of al the world with excessive great paines.

The Crosse was. 15. foote. longe and 8. foote ouerthwart, and it vveighed, 150. pounce vvaight. From the place vvhether Christ vvas iudged, to the place vvhether the Crosse vvas laied on him, vvcre 14. paces. and from the place vvhether the Crosse vvas laied on him to the place vvhether he first fel, are 40. strides, and euery stride conteineth tyvo comen paces, or six foote. And from that to the place vvhether his vvoful mother met him; vvcre 10. strides, and three foote. There vvont vvith our Lord to mount Caluaries 15000. parsons.

The 5. Station.

**O** Most noble kinge, & valiant Standardbeater who for the loue of me didest permit the heauie burthen of the

Crosse, to be laied vpon thy shoulders (which were full sore with stripes) and there with al, al the sinnes of the worlde, offeringe the same by thy death vpon the Altar of the Crosse, to thy heauēly father, I beseeche the heale me to cary my Crosse, that I may willingly sustaine the same, and to serue thee according to my vocation. *Amen.*

The 108. day, *Towards the mount Caluarie, to the Chapel where our Lady stood called Sancta Maria in plasm. where the Blessed Virgin sounded, Here was the seconde fallinge of our Lord.* Meditate how Iesus went forward with his painful and heauie Crosse, and for waight, and paine thereof, our good Lorde went almoste double vnder it. and how the souldiers vsed him, cruelly striking him, and reuilinge him. at which he tooke with as great patience and mildenes, as if he had bene easely & gently entreated. and how peaceably he went betwixt two theeues, as if he had bene the

the captaine, being rebuked despised  
and reuiled of the people as he went,  
vntil he went out at the gate of the  
cirie, wherat his mother met him. and  
with what intollerable sorrowe he  
cast his lookes vpon hir.

*The. 6. Station.*

**O** Merciful Lord god by the foun-  
taine of thy tender compassion,  
which thou boarest to our infirmitie,  
which constrayned thee to carry thy  
Crosse to thy great confusion and  
paines, goinge betwene two theues as  
the Captaine of them, with thy head  
crowned, thy face swollen with  
blowes, disfigured with spittel, and al  
thy body wounded with effusion of  
thy precious blood: and by the greate  
compassion in behouldinge thy welbe-  
loued mother, when thou perceaued  
hir also so discomforted because of thy  
dolours. I beseech the moste faithfull  
mediator, that I may continually  
folowe thee by loue, to the end that I

Es

may

may be pertaker of thy moſte ſacred,  
and moſte bitter paſſion, Amen. Here  
ſay the Salue Regina, or thrice Aue maria.  
from the place where our Lady ſtoode, vnto  
the place where Simon Cirenens. Was compelled  
to carry the Croſſe of our Lorde.

The 109. day, In the place where Simon  
Cirenens Was compelled to carry the Croſſe of  
Chriſt. and here is the third ſalinge of our  
ſauour. Meditate now how our Lorde  
fel for faintnes, and was not able to  
goe any farther without heelp. and  
how Simeon was conſtrayned againſt  
his wil to beare his Croſſe.

*The 7 Station.*

**O** My Lord Ieſu Chriſt, moſte pure  
glaſſe of perfect patience, by thy  
great paine and wearines which thou  
enduredſt in caring thy heauie Croſſe,  
and ſalinge oft times vpon the earth,  
and by the lone and ardor of thy holy  
hart which cauſed thee to proceede.  
I beſeeche thee my refuge, renew the  
puporſe of my ſlouthful hart, willingly  
to carry



to cary after thee the spirital crosse of religion, and what other focuer it shal please thee to lay vpon me, the which of my self with Simeon, I am loath, & repine to cary, & for want of courage, falle vnder the same to the end that by enflamed desires, I may folowe thy holy steppes, and neuer to or falske thy crosse, vntil thou dischargest me of the same at the hower of my death, whereby I may afterward dwel with thee everlastingly, amen.

The 210 day, *To the place where Veronica presented his self to our Lorde, There vvas the fourth time our Lorde fel. & so to the foote of mount Caluarie, which was the fift time.* Meditate how veronica presented to our Lorde, al fainte, extreamely wearie and sweatinge, his kerchir to wipe his face, and to refresh him with al. and how our Sauieur tooke it in thankful maner, and wiped his face there with, leauinge the print of his visage in the cloath. for a rewarde of his great charitie, and loue.

*The*

**O** Iesu fountaine of mercie who so continually proceeded, loaden with paines and dolours. & gauest the grace to that good woman veronica to rûne al weeping among the midst of the souldiears, to see thee once more before thy death, & to present to thee that cloath wher in thou didest leaue the image of thy face. I beseeche thee giue me grace alwayes with continual compassion, for to behould thy blessed face so disfigured, that so thy Diuine hart may be printed in my harte, that it be neuer defiled with sinne and that thy face may alwaies shew mercie to me Amen.

*The cloth of Veronica is at Rome, in Saint Peters Church, and is often shewed in the holy vveeke, and the Ascension day and on the next Sondag after Saint Anthonies Feaste.*

The iii. day, To the place where Iesus turned to the women that bevdaild him,  
bere

here was the sixte faling. Iesus behelde the  
 mounte Caluerie with verie greate heuines  
 and sadnes, where he was to ende his daies  
 in tormentes.

Meditate how Iesus turned to the  
 women that wepe after him, and  
 said vnto them, yee daughters of Hie-  
 rusalem, weepe not for me, but weepe  
 for your selues and for your Children;

*The 6. Station.*

**O** Most mecke lambe, by the great  
 violence thou sufferest of those  
 feirce and cruell Lions, who hastned to  
 traile and drawe thee to be crucified,  
 and to shedde thy precious bloode; &  
 who mercifully looked with thy eie  
 of compassion vpon the women that  
 lamented, and knewe not the misterie  
 of thy passion to be for the redempti-  
 on of mankinde, and for the sinnes of  
 the worlde. I beseeche thee to soften  
 my stony harte, that I may shed a fou-  
 taine of teares in contemplation of  
 thy bitter passion, which my iniqui-  
 ties

111 *The spiritual pilgrimage.*

ties were the cause or aid that I may escape the euerlasting tormētes. *Amen.*

The 112. day, *Before the doore of the temple of the holie sepulchre, which is neare to the fōote of mounte Caluarie, neare the stone v where our Lord fell the last time.*

Meditate with what ardour of loue our Lorde behelde the great height of mounte Caluarie, and how he wente vp labouring, and bearing his heauie Crosse, and heare fel once more, which was the 7. time, and laye there as if he had no life in him.

*The 10 Station.*

**O** Bottomles deapth of loue, our Lord Iesus Christ, by the feruour of this loue, where with thou so much desiredest the saluation of mankind and thereby wast drawen vp the high hill of Caluarie, to which thou cāst with so manie blodie stēppes, to offer thy selfe to thy father, on the painful Altar of the Crosse in satisfaction of our offences, and for faintnes didest  
fal on

sale on thy face at the roote of the hill  
vpon a harde stone, lieng as if thou  
hadest no life in thee. I besech thee  
who arte readie to take mercie on all  
sinners who doe conuerie and repent  
and pardonest all such as are trulie con-  
trite. I besech thee to pardon me all  
my enormous offences, vwith the  
vvhich I haue bene ouerthrowne, and  
houlde me vp vwith thy holy feare,  
that I may alwaies stand firme in the  
state of grace. Amen.

Heare thou shalt enter the Temple  
of the holie sepulchre, where thou shalt  
say the Psalme. *Letatus sum in his. &c.*  
*Antiphona* *terribilis est locus iste, Vere non*  
*est hic, &c.* *Vers.* *Domum tuam Domine de-*  
*as sanctitudo Resp.* *In longitudine dierum.* or  
say 3. *Pater noster*, and 1. *Aue maria.*

The ii. Station.

**O** Lord who vouchsafed to sende  
thy deare and onely Sonne, to be  
Crucified, anointed, and buried, and  
rising to appeare to Marie Magdalene, I  
beseech

beseche thee giue me thy grace in this life, and in the life to come everlasting glorie Amen.

No wye you are to goe to the Quiere of our Ladie vwhere the Gaurdaine of the friers doth leade the Pilgrimes to visse al the holy places. Desire S. Francis, and the rest of this holie companie, tha. thy will praie for thee, and obtaine for thee a singuler grace, of compunction for thy sinns, and compassion of the paines of thy Saniour. and to haue a most ardent loue. o'wardes him. And thou must haue a burning Candel in thy hande and say the Hymne Christus qui lux es et dies. Antiph O Crux aue spes Vnica &c. The litanies. & Salue Regina. In the Cloister is a Chappell vwhere our Lorde did sit on the stone and is caled the prison of our Lord.

The 113. day, At the Stone vwhere on our Lord did sitt. Meditate how these vnmmerciful Iewes did with greate violence pul of the cloathes ouer our Saniours heade which did stick to his body, where by al his woundes began to bleede

to bleede a frethe. and how he stood  
also in a pitiful maner, naked before al  
the people also how humbly he behaued  
him self, when he was set vpon the  
stone betwixt the two thecues, ful of  
sorrowe, attending whilst the crosse  
was made readie, and there they gaue  
him vineger mingled with gaule to  
drinke, and to the thecues good wine.  
consider also the greuous wounde he  
had on his shoullder with carieng the  
heauie Crosse. and pray thy Lorde,  
that by the deapth and paine of that  
wounde, he wil heale thee of al thy  
woundes. *There were rounde holes about the  
stones through vvhich his feete went.*

*The 11. Station.*

**O** Sweete Sauour Iesus, my loue  
and hartes desier, who vouchsa-  
fedst to be spoiled of thy garmentes  
with spite and villanie, to thy great  
paine and shame, and to see those vile  
men caste lottes for thy garments, and  
deuide them, settinge thee vpon a stone  
betwixt

betwixt two theeves, and deridinge thee. Let it please thee to vncloath me from, al singular affection, and self loue, and that it wold please thee to appeare me, with the wedding garment of thy holy loue, by which thou haste so mercifully, by thy bitter passion, bound me vnto thee, that so at the hower of my death, I may with full confidence flie in to thy holy armes *Amen.*

*This garment is yet at Treuirs, and many other Reliques. as the Speare vvhich opened his sacred side. and one of the three Nails.*

The 214. day, *At the place vvhich our Lord vvas nailed to the Crosse,* Meditate how these vile and cruel wretches did leade our Sauour, from the aforesaid stone to the Crosse, where they threwe him violently vpo his back, on the hard Crosse that it hurt him very sore, and shooke al the veines of his holy harte: which he tooke in good parte, with patience, for the loue which he had of the saluation of mākinde: & how mercifully



cifully he spread his armes a broode of  
 his owne accorde, to be nailed with  
 those boisterous niles of Iron. Also  
 how al his body was extrealy stretched  
 with cordes that it cracked, & that the  
 veines & sinewes did breake a soder be-  
 ing stretched like a stringe on a Bowe.  
 and with what patience he suffered the  
 same: and how they troade on him,  
 & with their feete spurned, and thrust  
 his head where they would haue it lye,  
 takinge greate pleasure in their cruelty  
 and tormentinge of him: Also how  
 they strooke on his head & sides with  
 their hammers, in somuch that the  
 blood did issue forth of his nose and  
 mouth. Reméber also the great sorowe  
 his blessed mother had when she heard  
 the blowes of the hammers, and what  
 countenance she had seing the body of  
 hir deere sonne al bloody, and in so  
 piteous a plight. *The Iewes gave him so  
 blowes with hammers vpon they fastned him  
 vpon the Crosse.*

**O** Sweete Iesus by al the paines and anguishes thou sufferedst when thou wast stretched on the Crosse, with great courage and patience for me miserable carise, beinge moste cruely fastned on the same. geue me grace I beseech thee to vse wel al the mēbers of my body in thy holy seruice, and that when the bitternes and panges of death shal stretch al my members, I may then remember thy greuous paines and dolours, and with thee offer my self in Sacrifice, and patiently to endure al which thy holy pleasure shal be to send me.

*At an Altar in the quier, is a place vvhether the vicked played at dice for Christes garments, at which place our blessed Lady and Magdalen did greatly sorrow. On the left hand it is where the lewes prepared the vinegar and gaule. In a Chappel vnder the ground is the place vvhether sainte Helin was wont to pray, and vvhether he died, and vvas first buried, but after*

after vvas translated to Venice. Yet deeper is the place vvhre S. Helin found the three Croffes, and three nay'es, and the Crowne of Thornes. Ascendinge on another Altar thou shalt finde vnder the same a shorte Piller, vvhere on our Lord d-d sit vvhen the crowne of Thornes vvas put on his head. now you ascende the mounte of Caluarie vvwhich is a white Rocke there is a faire Church or Chappell vvwhich is all gilded vvith goulde and a Zur, and is paved vvith marble. On the one side there is the place vvhere our lord vvas hinged on the croffe into this place seve people doe enter. By the doore there is the hiale of the holie Croffe all open, two foote deepe, and a space brode, into vvch you may put your arme.

The 215 day. To contemplate howe our Lord Iesus was lifted from the grounde, and carried to be set betwene tow theeves to his greater shame, and to suffer moste bitter death for the redemption of mankinde. Meditate of the excessiue loue vvich our Sauour Iesus had of the health and saluation of man.

of mankinde, which was kindled in his diuine harte like a burning fire, which caused him so patiently to be lifted vp, shaken, and let sale vpon the grounde, with vnspeakeable paine to all his holie members, which stroke vnto the harte of his dolorous mother. The which sale he sustained that the diuine iustice should not eternally condemne the poore sinner, at euerie time hee shoulde sale into deadly sinne. And how he was lifted vp & sette betwixt two theues? and how he was annoyed with the stincke & sauour of the dead bodies which were on mounte Caluarie.

The 116. day, meditate with what greate patience our Lord endured to be crucified, stretched, nailed, blasphemed and dishonored as well in his diuinitie, as in his humanitie, by the high Priests, Scribes, Pharises, and Elders, who contrarie to the lawe followed after for this effecte, vvhich was more  
torment

*to Hierusalem.*

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tormente vnto him then any of his other paines, wherevpon with greate humilitie, he beganne to pray for his enemies, (the 1. worde) *My father forgive them they knowe not what they doe.*

The 117. day meditate in the same place, with how greate pacience our Lorde Iesus endured in those intollerable tormētis; the space of three hours hanging on the Crosse, hauing not the meanes to moue any one of his members, where one might easely number euerie bone, and see his veines and sinewes. Of the blasphemie of one of the theeues, and of the repentance of the good theefe. And of the words of Iesus to him (the 2. worde) *this day thou shalt be with me in Paradise.*

The 118. day, meditate this day of the vnspeakable sorrowe which our lords broken harte did feele, vwhen he did behoulde his heuie and discomforted Mother by him, to whome hee spake in this manner. (The 3. worde) *Wo-*  
*man*

*man behoulde thy sonne.* And after to *S. Iohn.* *Behoulde thy mother.* Where at they both helde there peace, not being able to speake for sorrowe and teares.

The 119. day meditate in vwhat great distresse the body of our Lord did hang seeking vwith intollerabe paines, to turne, or winde himselfe vpon the Crosse, thinking to finde some more ease, and so vweeping bloodie teares, cried to his father vwith a high voice, (the 4. worde) *My god my god* *Whie hast thou forsaken me?* thy only sonne into the handes of sinners. and how darkenes came ouer all the w hole earth from the sixt houre to the ninth houre, and the sunne also lost his light.

The 120. day meditate vwhat extreãe pouertie our lorde endured vpon the Crosse, when all his naturall humors were spent and run out, and in his exceeding drierh cried out (the 5. worde) *I thirste.* And how he could not gette so much as a litle coulde vwater. How  
one of

one of the iniuste & vicked ministers filled a sponge vvith vineger, mingled with gale, & put it to the mouth of Iesus, but when he tasted it he would not drinke it. To the ende that we shoulde not taste of the cup of death enuerlasting.

The 221. day Meditate how our Lord endured peaceably, and patiently al the paines and torments of the Crosse by which meanes he satisfied and paid to god his father the det for our sinnes: which Iesus consideringe from pointe to poindre therof, and findinge al to be fulfilled which the Scriptures and Prophecies had fore tould of him. he cried (the 6. word) *It is finished.*

The 222. day, Meditate how our Lord Iesus prepared him self to die, and of the great patience he had when death was now come in to his woundes, in to his bones, and began to assault his sacred hart. at the first assaule heauen and earth trembled. At the second, the

stones and Rockes did cleave a sonder, and the graues of the dead did open. At the third assault which was moste feirce, thorough loue, he willingly yealded his hart to be transperced to death, and therefore cried (the 7. word) *In to thy handes o Lord I comend my spirite,* and bowinge downe his head he gaue vp the ghost.

*In his death al the vworld vvas moued. the earth trembled: the stones clooue in peices. the Sepulchers opened. the veile of the Temple rent in twyo. The Centurion seing al these mirackles, and that he died vweepinge. he said, verely this man vvas the sonne of god. and the people astonied at al they saw and heard, returned to their ovne houses knockinge their breastes. The mount of Caluarie also cleft as it is now scene, four foote from the hoale vvhich in the crosse vvas put, at the left side tovvardes the sunn theefe, it is so longe that a man may lie here in, and 18. foote deepe as is thought. In the cleauinge of the Rocke the Crosse of the euil theefe went farther of. Our Saviour did hang on the*



on the crosse with his face towardes the west.  
 he was then 33. yeares old 3. monethes, and 9.  
 dayes. There was founde there by a writinge in  
 greeke letters sainge. Illic deus rex noster  
 ante saecula operatus est salutem in  
 medio terrar.

The 213 day. Meditate how the moste  
 noble soule of our Sauour left his sa-  
 cred body hanginge on the crosse in  
 moste miserable and doleful plight,  
 when it departed forth in so great vio-  
 lence, his cheekes were riueld, his  
 nose sharpe, his eies and sweete mouth  
 were halfe open, his head inclined  
 and hanging downe vpon his breaste,  
 his sides were very rawe, and thinne,  
 and so as euery bone might be easely  
 toulde, his belly was suncke inward to  
 his back, his legges were turned to one  
 side, and his feete to a nother, al his  
 whole body was ful of woundes, and  
 of colour red, black & blue that it was  
 pittie to see it. If it be thus o Lord in  
 thy body which was conceined with-

our sinne, borne of a virgin, moſte pure and innocent in al thy life, replenished with thy diuinitie. what oughe I miserable ſinner to haue expected, if thy great mercie o Lord had not preuented me. and with thy bitter paines and torments thou hadest not redeemed me.

The 224. day, meditate of the incredible sorrow of the blessed mother of god, ſeing hir ſweete and welbeloued ſonne hanging dead on the Croſſe, and what abundance of teares ſhe ſhed, with S. Iohn, and other women of his freindes. and what feare they were in when as the officers came & brake the leggs of both the thieues that hadged with Ieſus that they might die the ſoner. And how that (ſeing Ieſus was dead) one of the ſouldiers ſtroke our Lorde to the harte with a ſpeare, whence iſſued out bloode and water, for our redemption, and the remiſſion of our ſinnes. The which thrust of the ſpeare  
 pierced

peired the hart of our blessed Ladie  
also.

*The 13. Station.*

**O** Most mightie conquerour of all  
our enemies, by the incompre-  
hensible loue and paine which thou  
sufferedst being stretched like a stringe  
vpon the Crosse, as well inwardly as  
outwardly, thy veines and sinnewes  
being broken there withall that thy  
precious bloode issued forth like foun-  
taines of water. And by all the mocks  
blasphemies & iniuries thou then did-  
est suffer, when in so great tormēt the u-  
yealdest vp thy blessed soule vnto thy  
heauenly father in full satisfaction for  
all our sinnes. I beseeche thee geue me  
grace to perseuer in true pennance &  
to die to the worlde and heare to satis-  
fie for mine offences. O Lotde hould  
me fast by those three nailes of my  
christian profession, that is to renouce  
the worde the fleshe & the diuell. As  
also by these 3. nailes of Religion, Po-

uertie Chastitie, and obedience, that I neuer fal from thy loue into any sinne or greuous temptation and that I may at the hower of my death with ful confidence say. *In to thy handes o Lorde I commende my spirite. & to heare thy voice ful of mercie with the good cheefe sainge. This day thou shalt be with me in Paradise, of heauēly glorie. Amen.*

The 115. day. To a Chappell on mount Caluarie, vvhē our Lady and S. Iohn stode, whē our lord spoke to them on the crosse. Therby is an Altar vvhē Ahabam made sacrifice to our lord. Before this Altar lieth buried S. Godfrie of Bullein, Baldwine his brother, and many christian kinges of Hierusalem. As you goe to the doore is a black stone hauinge. 7. lampes hanging ouer it, vvhich is the place where our Lady sat, vvhē Iesus vvas taken from the Crosse and laied in hir lappe, as she vvhith teares requested. this is almoste the halfe vway betwixt the Crosse and the Sepulcher The wounde our Sauour receaued in his body vvere. 6666. or as some other say, 5475. Medi-

Meditate how the noble man Ioseph of Arimathia and Nichodemus came to take downe the body of our lord from the crosse with maruelous great reuerence and deuotion, both to the body, to the crosse, and to his blessed mother. which she receaued with maruelous and incredible doloure.

## The. 14. Station.

**O** Moste merciful redeemer, by the great sorrowe of thy deere mother, when thy moste sacred body was taken from the Crosse and laid in hir armes, in a faire cloath, which she washed with many teares. I beseeche thee by the same sorrowe and compassion, soften my drye, hard, and stony hart, beinge a moste wretched and vile sinner, that I may incessantly lament my sinnes and wickednes, and with compassion and thankfulnes, to bewaile thy bitter death and passion, and at my death, to receaue deuoutly and worthely thy holy body & blood,

and so with a pure conscience to be alwayes vnited vnto thee. Amen.

Note that the distance betwixt the Croste, and the Sepulcher, is 15. foote.

The. 226. day, To wardes the place of the Sepulcher which is in the midel of the body of the Temple, vvhich Temple is rounde vwith in, and vaulted aboute hauinge 74. Pillers, euery one beinge 30. foote highe. vpon the Sepulcher is a great rounde hoale, as large and wide as is the Caue of the sepulcher, so as it is open to vwardes the element. the entrie to the Sepulcher is But. 3. foote high, and the colour of it vwithin is grey. It is. 7. foote longe, and 6. foote vvide, and. 9. foote and a halfe highe. And on the right side to wards the North, is the holy Sepulcher of our lorde, and eight handfulls highe from the grounde, is a stone as hig as a mans head of the Sepulcher, fastned in the vval, which Pilgrimes doe kisse. In this Tabernackel is no vvindowes, but only lāpes burninge. there is a lampe hanginge before the holy Sepulcher, but on good friday it goeth out of it self, and lighteth of the one accorde on the holy night

night of Easter at the howe our lord did rise  
 from death. Also at the Sepulcher is a faire  
 Tombe of marble, which is an Altar,  
 very streight, where there can enter but three  
 or fouer persons. there burne. 18. lampes, and  
 there is Masse said before the knightes of the  
 Sepulcher, which are kinghted in the same  
 place. Noble men and gentelmen are here made  
 kinghtes, hauing a girdel of goulde and a gylte  
 sworde put a bout them, and gylte spurres o  
 their heeles. and enclininge in prayer before the  
 Sepulcher, take an oath, & are dubbed kinghts  
 by the gardein of the Friers, of vyhom he recei-  
 ueth. 3. blowes in the neck.

Meditate how the night beinge come,  
 the honorable frendes vwho tooke  
 Iesus downe, desired the mother of  
 our Lord, that it would now please  
 hir to permit them to bury his dead  
 body; and how Ioseph and Nichode-  
 mus wrapped Iesus in a cleane Sindon  
 or cloath, with mirrhe, Aloes, and  
 sweete spices, and rowled a great stone  
 to the mouth of the Sepulcher, when

F s

they

they had laied Iesus there in, in the sight of his doleful mother, who wept bitterly, with other his frendes: and so they al departed home because of the night in great heauines.

*The 15 Station.*

**O** Merciful Lorde, and Sauour of mankinde, whom it hath pleased to endure so much for my loue, wretch that I am, I beinge the cause of thy death and passion. I beseeche thee by the merites of thy precious death, which thou hast endured with so great loue for me, that thou wilt geue life to my soule, and pardon al my sinnes, and paines due for them, both in this life and at my death, and that I may euery day learne to die wel, to the end I may liue with thee euerlastingly  
*Amen.*

The 127. day, Meditate how our Lord Iesus did arise by his owne proper force and verru the third day out of the closed Sepulcher victoriously, like  
a noble



to Hierusalem.

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a noble & valiant Champian. and first appeared to his deare mother, accompanied with a multitude of Angels: whoe ioyed with vnspeakeable ioy and gladnes, and the Angels sounge *Regina cali letare. &c.*

Before the highe Altar in the quire is the place vvhether our Lady vvas vvh<sup>n</sup> our Lord appeared to hir on Easter day. Before the great Altar is a fair marble stone, vvhether on our Lorde floode vvh<sup>n</sup> he appeared to our Ladie And this is the stone vpon vvhich S. Helen proued the Crosses by laynge a dead body vnder them On the left hand there is an Altar on vvhich the holy Crosse remayned a longe time after S Helen found it. on the right hand of the quire is a longe, and great peece of the Piller, vvhether vnto our Lorde vvas bounde vvhether he was whipped. Vvhether he receaued. 614 stripes. Nere there vnto are 4. Pillers vvhich continuallysweate water.

The 28. day Meditate how our Lord appeared to Mary Magdalen in likenes of a Gardener, when she sat weeping at the

at the Sepulcher, and how sweetly he comforted him, commanding him to declare his Resurrection, to his disciples, and to S. Peter.

Between the Sepulcher of our Lorde and the square of our Ladie, are two Tombs, which are two marble stones upon the which our Lorde on the one appeared like a Gardener and Mary Magdalen sits on the other. Before the Church of the holy Sepulcher towards the South is a great Hospital of S. Iohn Baptiste, where was Zacharies house S. Iohn Baptists father. Bethanie lieth towards the North two miles from Hierusalem before the mount of Olives nere Bethpage. At the end of Bethanie is the Place where Martha met our Lord and tolde him that his brother Lazarus was dead. There is also shewed the place where Iesus went to lodge. Nere that is a Castel of Magdalen. Nere Hierusalem is the Castle where Lazarus dwelt, & the Sepulcher where Iesus raised him.

There is the house of Simeon the tper, where Mary Magdalen anointed

red

sed the feete of our Lorde. Returninge  
to Hierusalem. you passe by the Figtree  
which our Lorde cursed and it wither-  
ed incontinently.

The 219 day, Meditate how Iesus after  
his Resurrection appeared to the three  
women in the way, whom he saluted  
louingly saing *Auete* where they cast  
them selues prostrate on the earth, and  
kissed his feete.

The 220. day *At the Caue vvhre .S. Peter*  
*vvept bitterly for that he had denied his master.*  
Meditate how Iesus appeared to Saint  
Peter who was extreame ful of sor-  
rowe for that he had denied his master  
& how Iesus lifted him vp louingly &  
pardoned his offence. likewise how he  
comforted S. Iames caled the brother  
of our Lorde, because of the resem-  
blance he had with our Lorde, who  
had vowed he wold neither eate nor  
drinke, vntil he had sene our Lord to  
be risen. likewise he comforted Ioseph  
of Arimathia, and Nichodemus.

The

135 *The spiritual Pilgrimage.*

The 21. day, meditate how Iesus shewed himselfe like a pilgrime to the two disciples going to Emaus, howe they knewe him by breaking of bread, and how they returned to Ierusalem, and shewed to the disciples that our Lord was risen.

The 22. day, meditate how Iesus that Easter day at night, the doores being shut, stode amonge his disciples, saing, *Pax vobis* and shewed them that he was truly risen from death

The 23. day, meditate how Iesus 8. daies after his resurrection appeared againe the doores being shut, and shewed his disciples his woundes, & saied to *Thomas* put thy finger into my woundes, and thy handes into my side and be not incredulous but beleuing. *Thomas* saide my Lorde and my God. and Christ to him. Because thou hast seene me thou beleuest, but blessed be they vvhich beleuee and see not.

THE

## THE VOYAGE OF BETHE-

LEM LYING TOWARDES THE

South a great mile of Almaine  
from Hierusalem, a faier  
way full of Vines.

**O**ut of the gate of Hierusalem is the house of iust Simeon. A litle farther is the place vvhether the 3 Kinges did see the starre, vvhich appeared in the East. Bethelē is a litle towne, long, and straight, compassed vvvith great ditches, situated vpon a litle mountaine neare the Valley of Helion, and is extended from East to Weste there is the fairest Church of the holie lande. With 48. Pillers of marble adorned vvith histories from the Creation of the worlde, to the natiuitie of Christ, covered vvith marble of diuers coullours, and the wales seeled vvith allabaster and marble 20 foote longe and broade. There are 12. Religious Friers.

The 14 day, meditate how Iesus shewed himselfe neare the sea of Tiberias to his disciples who were gone to  
fish

fish with S. Peter, and had caught nothing all the night, and when the morning came our Lorde appeared vnto them standing on the bancke, and asked them some thing to eate, commanding them to caste their netts on the right side of the baote where they caught 153. great fishes. And Iesus afterwarde asked S. Peter three times if he loued him, commanding him to to feede his lambs and sheepe.

*Within the Cloister of the friers do vne vnder the ground is the sepulchre of S. Hierome. and there is S. Eusebius sepulchre on the other side. There is the place where S. Hierome translated the Bible out of Hebrue into latin. To vwardes the South is an Altar where our Lorde was circumcised. on the north is an Altar where the three kinges made the readie to make their offeringe. Goinge lower is a Chappel ioyninge to the Rock, where Iesus was borne In this Chapele is a faire stone like a Starre with fise or six beames where on our Lady kneeled and adored hir sonne When he*

was newly borne, ouer this stone is an Altar. Three steppes lower is the manger vvhether our Loyd was laid, being of marble, vnder set vvith two pillers, and a foote highe. say here thy Beades. Pray here to Christe newly borne in the manger, I graunt thee grace to be newly borne in him, and that as he was partaker of our humanitye, so he will make vs partaker of his diuinitie. Behind this Chappel is a boale, vvhether the Starre did lead the 3. kings, and abide there a while, retorninge to the Chapel of Saint Katharin in this church, there is a place where some of the Innocent children were cast. The number of the children vvich Herod slewe, were CXLiiiij thousand. Goinge from Bethlem Eastward about halfe amile is the place vvhether the Virgin Marie, vvint vvith Iesus and Ioseph when she should flie into Egypt. thence yee goe into a pleasant valley where the Angelles appeared to the Sheppards, and told them tidings of the birth of our Lord.

The voiajes towardes the  
mountaines of Iudea

These

**T**Hese mountaines are ten miles north from Bethelcm, and the way very cragged. there Zacharie dwelt and Elizabeth, and there is yet the house vvhcre our Lady and Elizabeth, met and greeted so louingly there is also a fountaine where our Lady fetched water vvhilst she remained there. Aboute a shoote farth is Zacharies house vvhcre Saint John Baptiste vvas borne. A litel thence is a Church vvhcre Saint Iohn vvas circumcised, & there is the Cane where Saint Iohn was kept prisoner by Herod. Betwene Emaus, & Hierusalem you come to a Church called Ad Sanctā Crucem, vvhcre is a Cloister of Greeke mōkes of S. Benetts ordy. Goinge to Hierusalem say the psalme *Lauda Hierusalē Domūm.* & use some prayers in al the holy places, accordinge to the conueniencie of things there done.

The. 25. day. At the mount Olivet where is a Chappel. Meditate how Iesus often filled the hartes of his Disciples with ioy, especially at his Ascension, his mother, his disciples, and frendes both men and women, accompaigned with  
infinite



infinite numbers of Angels, and Patri-  
arkes, and of fathers from limbo, as-  
cended with great glorie.

The 36 day, To the mount of Sion, vvhhere  
is a Chappel ascending behinde the h<sup>g</sup>he Aul-  
tar, vvhhere the holy Ghoste came downe vpon  
the Apostles. Meditate how the father  
and the Sonne sent the holie Ghoste  
vnto the Apostles in the similitude of  
fierie touniges, and rested vpon each of  
them, and were there by confirmed in  
in faith so that they preached bouldly  
thorough out al the world.

Now prepare thy self to retorne againe to  
thy hom<sup>e</sup>, comending thy self both body and  
soule to almightie god, and goe now once  
more to the holy Sepulcher to take thy laste  
leane.

The. 37. day. At the Sepulcher, and the  
mount of Caluary say h<sup>e</sup> the Prayer  
folowinge.

**O** My lord god, and Sauour Iesus,  
I yeald thee humble thanks for  
my creation and redemption in this  
place

place, and hast by thy vocation and inspiration caled me and brought me to the vnderstandinge and knowledge of thee and hauinge so patiently attended me, fallinge so ofren in to many sinnes, and deliuered me from infinite periles, and afflictions, which I haue iustlie deserved. I giue thee thanks for thy gifts and graces begune in me, and I beseech thee o lorde to reforme me, and directe my waies, that I may in the ende come to thy euerlasting glorie. *Amen.*

*An aduertisement.*

**A**L the good and deuout Pilgrims hauing visited the holy places, in their returning home looke oftē times backe againe. so likewise the spirituall Pilgrime may well looke backe vnto the holie places, & especially he ought to consider our Sauour hanginge on the crosse, to the ende that the bitter dearch of thy Sauour goe not out of thy harte.

First consider how the soule of our  
Sai-

Sauour hanging on the Crosse regarded all the sinnes, both mortall and veniall, of all the worlde, for which he sighed most bitterlie; Doe thou knock on thy breast and sigh for thy sinnes, for which the Sonn of God hath sighed most bitterlie.

The 28 day, *From Hierusalem to Rama.* Secondly meditate looking backe to the holie places, making thy praiser, & thinke what sorrow & greife the hart of thy lorde Iesus suffered, when hee thought and considered what a smale number should participate of the fruits of his passion, the which he so willingly suffered; and with such excessive loue, as that he woulde rather suffer, for euerie man once againe, then thatanie through this defaulte should remaine losse, such was his ardent loue to the ingrateful and harde hartes of ours.

The 29 *To Iapha.* Thirde lie meditate of the great bitternes which the soule of Christ endured on the Crosse when he con-

he considered that religious persons & clarkes retired from the worlde, would yeat soile the selues with carnal works for which he trembled and weepre on the Crosse.

The 340. day, *In the oulde sellers of Iapha.* Where the Pilgrimes lodge. Fourthlie consider the biternes of the soule of Christ when he considered that the estate of mariage would be defiled with foule and execrable finnes, whereby so great a multitude of married people shoulde be damned.

The 341. day, firstly meditate vvhhat sorrowe the soule of Iesus Christ was in on the Crosse, to thinke how the state of virginie shoulde be defiled, so many virgins loosing the crowne of their virginities, by consenting to foule and filthy thoughts and deeds, for which he sighed piteously.

The 342. day, sixtly consider the great sorrowe of the harte of our Saurour Christ, to thinke vpon the wonderfull

vathan-

ynthankfulnes of man to his heauenly father, for al the benifites, and passio of his onelie sonne bestowed on vs with so greate loue.

The 14.3 day, *From Iapha to the ship of Saint Peter*, recommending thee to S. Francis and to al his order, recommending thee to the holie Trinitie. Geue thanks to our Lorde who hath conducted thee to these holie places, and that he will be our guide and conducte vs to his heauenly kingdome. when the shippe beginneth to goe say *Ted-ū*.

Seauēthie meditate the bitter sorrow of the soule of our Saviour, considering that so manie Christians shoulde be damned for there wicked life, and then he cried *My god, my god why hast thou forsaken me.*

The 344. meditate in what greife the soule of Iesus was in to consider what nūber o' people shoulde remaine without the christian faith, and therefore shoulde neuer see the face of God.

The

The 145. day, meditate how the most noble soule of Iesus was exceeding sorrowfull, when he did consider that the grace of God shoulde be of so litle estimation with manie, or altogether cleane reiected.

The 146. day, meditate of the sadness of the soule of Iesus when he did foresee and know, that yet so many Christians should goe back and fall from the vnion of holy church, and geue themselves to diuers sectes.

The 147. day, Meditate of the sadness of the soule of Iesus, when he considered how often the sonne of god should be crucified againe, by the occasion of sinners and vnbeleuinge people.

The 148. day, Meditate of the sorrowe of the soule of Christ vpon the Crosse, when he perceiued so many people should take a iuste cause of a mendment of life in hand, but not perseuer in the same.

The 149. day, *Approachinge to Cyres*  
which

which containeth about is seauen Italian myles.

Meditate of the great sorowe of the soule of Iesus, when he considered the soule of man created to the similitude of god should be defiled with sinne.

The 150. day, In Cypres vvhete Lazarus liued before he went to Marselles. Meditate on the bitter sorow the soule of Iesus suffered, when he considered that the nature of man who was created to no other end but to desier heauēly things, would applie it self so much to base and earthly thinges, and so defile and spot it selfe.

The 151. day, Vpon the mountaine of the Crosse in Cypres. Meditate of the great sorowe the soule of Iesus had on the Crosse, when he did see so fair an ordinance of holy Religion should be ouerthrowen, by gluttony, drunkenness, and dishelphines.

The 152. day, Meditate of the most bitter sorow of Iesus when he considered that charitie, the seruice of god

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and

and his seruice, would decay, waxe colde, and be almost abolished, in all estates.

The 153. day, Meditate of the sorowe of Iesus, when he saw the great confusion that was to come vpon sinners, at the hower of their death, for their ingratitude.

The 154. day, Meditate of the sorowe of Iesus, when he did consider the great sorowe, and ill wil of sinners, when they should be deliuered to perpetual damnation.

The 155. day Meditate of the great sorowe of Iesus, when he considered that the habitation of the holy ghoste, which is the soule of man, should be in many the habitation of the deuil.

The 156. day. Meditate of the sorowe of Iesus when he did consider that one man would by perswasion and example of sinne, leade another to damnation.

The 157. day, Meditate of the sorowe of Iesus.



of Iesus when he did consider how the  
deuil would hinder so many noble  
creatures, to come againe to their first  
beginninge.

The 258 day, Meditate of the great  
sorowe of Iesus when he did consider  
that so many humane creatures  
would receaue the Blessed Eucharist  
unworthely, which was one of the  
great sorowes his soule suffered on  
the Crosse.

The 259 day, Meditate of the great  
sorowe of Iesus when he did consider  
that so many creatures should with  
mouth confesse that they knewe god,  
and in their workes denie him.

The 260 day, Meditate of the sorowe  
of Iesus when he considered so many  
humane creatures, would cary vnder  
a Religious habit a fleshly heart.

The 261 day, Meditate on the sorowe  
of Iesus soule, considering how small  
regards should be made, of the extre-  
mities, cruel paines, and torments

199 *The spiritual Pilgrimage;*

which he suffered for vs.

The 162 day, *St. Basso where the 70  
sheepes doe lie.*

Of the woorkes paines, and pueritie of Iesus  
chaunged in to glorie Meditate how the  
eternal sonne of god after al his paines  
and tribulations, is receiued of his fa-  
ther very ioyfully, with great gladnes  
of al the Angelical Spirites.

The 163. day, Meditate with what triu-  
phant ioy, not only the three kinges,  
but also al the heauenly powers, doe  
make incessant ioyes, offeringe in hea-  
uen without ceasinge, the goulde of  
loue and charitie, the Francisence  
of iubilation and thanksgouing, and  
the mirth of honor and reuerence,  
with moste sweete admiration.

The 164. day, Meditate how sweetly  
the moste noble humanity of Christ is  
exalted and prayesed in heauen, for his  
circumcision, when his first blood was  
shed on earth, and he was named  
Iesua.

The

The 265, day, Meditate of the imperial citie of his father ful of alioye and sweetnes, where our Lord Iesus sitteth in al glorie, al sorowe & greife beinge far from him.

The .66 day, Thinke how the passion of our Sauour is like a sweete harbour or garden to them that are loaden with the Crosse of Pennance temptation, and tribulation, in the which singular comfort is to be soude.

The 267. day, Meditate how amiable ly the heauenly father embraceth his moste deare sonne, who hath alwayes bene so obediente vnto him, euen to the death of the crosse.

The 268 day, Meditate how the voice of the Sonne of god is heard so sweetly, and produceth incessantly the eternal and diuine sapience. the which altho he did here on earth also, yet was he not esteemed.

The 269, day, Meditate how sweetly our Sauour taketh the fruition, and

sweete influence, without any ceasing or intermission.

The 170. day, Meditate how Christ Iesus in heauen doth enioy his kingly dignitie, beinge in earth saluted kinge of the Iewes in mockerie.

The 171. day. Meditate how in heauen it is neither paine nor greife, to praise and laude god, and our Sauour Iesus, to whom it was no greife (for the ardent loue he had to mans saluation) to be contemned and mocked here on earth.

The 172. day, Meditate with what glorie our Lord in heauen is compassed with Seraphins, who here on earth was compassed and inuironed with sinners.

The 173. day, Meditate what ioye of heare Iesus hath now amonge the Cherubins, in recompence of the great affliction of heart which he suffered on earth amonge the multitude of the Iewes.

The 174. day Meditate how Christ is now inuironed with the diuine brightnes and ioy, for on the earth he was compassed with sadness vpon sadness, when he did fy cate water and blood.

The 175. day, Meditate how Christ seeleth him self so much at ease, and sweetly entreated, when he heareth the voice of his frendes sweetly reioycinge in heauen. for that on the earth he heard his enemies cryenge, we seeke Iesus of Nazareth.

The 176. day. Thinke how incessantly Christ is behoulden of his heavenly father, and of al the celestiall court, for that vpon earth he had so gently suffered, the vnworthie & cruel countenance of his enemies, who so cruelly had pulled him by the heare of his head and beard.

The 177. day, Thinke how joyfully Christ is now elcuated and resteth sweetly in the throane of his heavenly father

father, for that here on the earth; he lay miserably vnder the feete of sinners, and was spurned and trodden of them with great contempt.

The 178. day, Meditate how sweetly Christe reioyceeth for that he is the only iudge of mankinde, who beinge vpon earth, was by them iudged to be whiped, crowned with thornes, and crucified, and yet wil be their mercifully iudge.

The 179. day, Meditate how god the everlastinge father crowneth our Saniour, with the crowne of everlastinge glorie, who being on earth caried & sustained the most infamous Crosse vpon his shouldors for the health of vs al.

The 180. day, Meditate how Christ in heauen is clad with glorie and gladnes who on earth so wilinglie caried, the purple garment for mockerie, shame, and dishonor.

The 181. day, Meditate how his holie  
mem-

members are moſte ſweetly vnited together, and doe giue ſo ſweete a ſmel, that al his elect are by the ſame refreſhed, who on earth ſuffered in al his members moſte greuous paines and ſorowes.

The. 181. day, Meditate how Ieſus ſo ſweetly feeleth him ſelf now touchig his ſacred blood incloſed in his veines, who beinge on earth did looſe al his natural bewtie.

The 183. day, Meditate how his diuine face ſhineth in heauen, which ſeamed on earth to haue loſt al comely forme and beautie becauſe it was ſo chaunged and diſfigured with ſtrokes and buffetts.

The. 184. day, Meditate what delicious ſauour Chriſt feeleth continually proceedinge from his glorious humanitie, in ſteede of the filthie ſauour he ſuffered on earth, and cheiſſie of the ſpittringe in his holie face.

The. 185. day, Meditate how Chriſt

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is com-

is compassed on the right hand of his heavenly father with an innumerable multitude of Angels, who so infamously on earth was haged betwene two theeves.

The 286. day, Thinke how by the merites of his passion he doth obtaine al the delights aforesaid, with diuers other innumerable merits, al which descend and flowe vpon sinners, by the streames and course of his mercie.

The 287. day, Consider how he drinketh the wine of ioy and euerlastinge loue. who on the Crosse tasted of the bitter gaule and vineger.

The 288. day, Meditate how Christe feeleth him self in respect of his humanitie being so high raised in ioy and gladnes, who being on earth suffered so many abuses and dispisements.

The 289. day Meditate in what incredible reste and sweetnes the soule of Christe is in, aboundinge in al diuine delights, which one the earth hath indured



indured so many bitter sighes and sor-  
rowes.

The 190. day, Meditate with what  
sweetenes Christ is now an hoste to  
his elect, whom he feedeth and feasterh  
with diuers amiable and pleasant  
delightes.

The 191 day, Meditate how loue hath  
opened the noble and diuine harte of  
Christ, frō which issueth the noble &  
sweete wine, which maketh drunke al  
the inhabitants of heauēly Hierusalē.

The 192 day, Meditate how our no-  
ble Champion Christ Iesus shal retorne  
at the last day, to giue iudgement on  
the quick and dead.

The 193. day, Meditate of the day of  
iudgement when the voice of the  
maiestie of god shal be heard, which  
shal cōmande the thunder, lightnings,  
windes & death, to goe forth in their  
furie to the end that al flesh shal die,  
for the day of iudgment approcheth.

The 194. day, Meditate how the  
winder,

windes, thunder, and lightnings shall  
 rore one against another wherby death  
 shall come on al men for terror & feare.

The 295. day, Meditate in what  
 wrath and Ire the diuine iustice shall  
 send his Angels sainge, *goe vwith sounde*  
*of trumpet and cal al people before me to iudg-*  
*ment for I am now ready, and will iudge al*  
*people accordinge to their vvorkes.*

The 296. day, This day in Rhodes  
 salute. S. Iohn the Baptiste, and al the  
 Patriarkes, & Prophets, because thou  
 haste now receiued great knowledge  
 of their promises and prophecies which  
 they haue long since foretolde.

*An Aduertisement.*

1. About this place of en bapneth great tem-  
 pests, by occasion of which, followeth. 17.  
 exercises of the iudgment and paines of the  
 damned.

2. Meditate with what agilitie the An-  
 gelles doe flie out of heauen, & deuide  
 them selues in to the four corners and  
 windes of the worlde, to assemble al  
 people,

people, crying by the sound of a Trö-  
pet. *Arise ye dead and come to  
iudgment.*

The. 297. day, Meditate how Christ  
wil appeare very terrible to al men,  
euen from Adam, to the childe laste  
borne; and euery one shal take his pro-  
per body, and assemble him selfe to the  
valley of Iosaphat.

The. 298. day, Meditate of the hor-  
rible and dreadful estate of sinners  
cryinge: woe, woe, woe.

The. 299. day, Meditate in what ho-  
rrible manner the damned soules shal  
come out of helle, and shal take againe  
their stinkinge bodies, with noise, and  
terror moſte dreadful and terrible

The. 300. day, Meditate of the poore  
soules remayninge then in Purgatorie  
not fully purged, and how that their  
horror, paine and affliction shal be  
augmented, and shal cleanse them that  
they may be the sooner deliuered.

The. 301. day, Meditate how hard and  
insup-

insupportable it shal be to sinners, to heare that dreadful letente, Go ye cursed into an everlastinge fire prepared for the Devil and his Angels. And what a terrible thinge it shal be to heare the dāned to howle, roare, and lament.

The. 302. day, Meditate what a terrible thinge the tuninge to and fro of the deuilles shal be amouge the miserable and damned soules.

The. 303. day, Meditate of the great enuie and malice of the Devils, who would not that any one person should be saved.

The. 304. day, Meditate how vnwillinge the sinners shal be to appeare before the iudgment seate of the maiestie of God, for that they certainly knowe their everlastinge damnation.

The. 305 day, Meditate with what great enuie the Devil shal thrust forward the damned persons to goe to iudgment, and to make ther account of al their euil workes, wordes, and thoughtes,

thoughtes, and to receaue the moſte bitter ſentence of the iudge.

The. 306. Meditate how aſhamed the ſinners ſhal be when god ſhal giue the whole world to vnderſtand their euil deedes, and there ſhal ſee and clearly knowe, that they ſhal dwel for euer more in hel with the curſed Deuilles.

The. 307. Meditate what ſorrowe and anguiſhe the condemned ſinners ſhal be in, when they ſhal heare al creatures to conſent to their damnation. and that no man ſhal haue pittie, or compaſſion on them.

The. 308. Thinke how vnwillingly ſinners ſhal be to behould the face of the diuine Maieſtie, which then ſhal be very terrible, yet not with ſtādinge they ſhal be constrained to behould it.

The. 309. day, Thinke how the great nōber of the damned ſhal far exceede the number of the ſaued: and how that many are caled, but few are choſen.

The

261 *The Spiritual Pilgrimage.*

The. 310 day, Thinke how horrible it shal be to the damned, that their damnation shal be euermore lasting.

The. 311. day, Thinke and thinke againe that there is not so litle a sinne committed in this worlde, but shal haue in hell his periculer paine, if it be not amended by penance.

The 312 day, Meditate how god shal harden his hart, and be highly offended with sinners and wicked persons, when Iustice shal shut the gates of hell, and locke them in, which neuer shal be opened.

*Of the Ioyes of Paradise.*

The 313. day Meditate what great ioy the Angells and al the elect shal haue, when they returne to heauen with great triumphe with their Lord and maker.

The 314. day, Meditate how sweetely al the saued soules shal reioyce, when they shal heare the sweete and melodious worde of the Iudge, sayinge.

*Come*

Come ye blessed of my father and possesse the  
kingdome prepared for you before the begin-  
ninge of the worlde.

The 35. day. Meditate what prayes  
and thankgeueing shal be yealded to  
god the father eternally, by his elect  
and saued creatures, for that by his  
grace he hath preserved them.

The 36. day. Meditate how the moste  
excellent praile of *Sanctus, Sanctus,*  
*Sanctus*, is songe in heauen without  
ceasinge. blessed be thou o Christ eter-  
nally, that haste redeemed and saued  
vs.

The 37. day, Thinke how the hea-  
uenlie spirittes, and saued sowles, do  
reioyce in behouldinge the face and  
pleasant visage of our Lord, out of  
which may be drawen al ioy and plea-  
sure.

The 38. day, Thinke how al saued  
creatures doe now reioyce in makinge  
ioy, beinge set at the heauenly table  
with ful delighted, perpetual rest, poi-  
sance

sance, and riches, and doe drinke of the abundance of gods howle, and talkinge of such great ioy, as neuer eie hath seene, eare hath heard, nor neuer entred in to the harte of man.

The 39. Meditate how god hath created the burning Seraphins, most noble, and incomparable faier shining a boue al Angelical creaturs. And how the beutie of the most highe and holie Trinitie, shineth infinitlie aboue the beutie of the Seraphins.

The 40. day. meditate how the noble Seraphins burning in the love of God, doe ioy without ceasing in the diuine fulnes, in behoulding continually, the heavenly and most diuine influence betwene the father and his welbeloued Sonne.

The 41. day, Thinke how the noble Cherubins, haue there regarde amiable fixed on god, & do admire of the excellent sweetenes and influence, of his most noble diuinitie.

The.



The 122 day Think how much wisdom is given to the most excellent Cherubins, whereby they haue knowledge of thaire Creator, and doe enioy the illumination of the most high trinitie.

The 123. day meditate how the Thrones doe rest the selues quietly in God, and doe enioy a maruelous sweetenes in him.

The 124. day, meditate how all the happie spirits of the celestiall Courte abounding with innumerable & inestimable delights, without ceasing doe giue continual praise, to the most high and holie Trinitie.

The 125. day, meditate how the holie Trinitie is the fountaine and increated nature, from whence al things doe descend, in forme and Creation.

The 162. day, meditate how the holie Trinitie is the cleare glasse wherein all Saints doe behoulde and contemplate, the diuine power, wisdom, & bonnety, them

them selues also, and all thinges

The 327. day, Meditate howe the father without ceasinge giueth influence ingenderinge his sone in new delights of ioyes.

The 328. day, Meditate of the person of the Sonne, who is the eternall wisdom of the father, being eternally engendred and borne of his father, as a most shining beame of the light of the Sonne.

The 329. day, Meditate how the Sone of god reioyceth al the heavenly citie, and geueth recreation to al the blessed spirites, who without any means, are vnited and conioyned with god.

The 330. day, Meditate how the Sone of god loueth the Father, & the Father the Sonne, and what great ioy the Sone hath in behouldinge his Father, and againe the Father in behouldinge his Sonne.

The 331. day, Thinke of the holie ghost procee-

proceeding frō the father & the Sonne,  
& how continually he filleth all them  
that are in heauen with the pleasant  
sappe of ioy, and entertayneth them  
without ceasing with frethe ioy.

The 22. day To S. Georges Church in  
Venice where is his arme and his hande.

Meditate of the greate ioye that the  
Queene of Paradise and mother of god  
Marie hath at this present, of the ho-  
nour that shall be shewed to her euer-  
more in heauen of God, & of al saued  
creatures.

The 34. day, To S. Barbaras Church where  
her body is, and a great bone of S. Christo-  
pher. Meditate how the sweete flow-  
er of the Virginitie of Marie incessan-  
ly manueleth, for that the Creator of all  
creatures was so much humbled as to  
sucke her pappes.

The 34. day, Meditate how the mo-  
ther of God is now an Aduocatrice &  
a pacifier of al sinns, before our heaue-  
ly father, with her Sonne shewing his  
Virginall

Virginnall pappes, for the which al humane creatures which be saued, yeld therefore to her euer more praise, honour, and thanks-geuing.

The 35. day, meditate how great the sweetenes is which Marie taketh now in the glorie of Paradise, for the riches of the nalle Glo'e is opened vnto her.

The 36. day; *Publi* Venice where shon are to reckon vnto the Patron of the galley S Peter with his companie. If thou hast satisfied all thy promised him in the 40. daie, and giue him thanks with some prayer to his honour. Meditate vnto great ioy the Queene of Paradise hath being sett nexte the most holy and glorious Trinitie.

The 37. day To Padua. Meditate what grete ioy Marie taketh in that she hath bene the in state of the euerglasting worde.

The 38. day, meditate how sweetely Marie lowlie gieth thanks to the holy Trinitie, and gieth thanks with-

out

out ceasing, and knoweth perfectlie she is beloued.

The 29 day Meditate how our Ladie is sweetely enironed with holie Angels & the heavenly hoste, and how her brightnes and theirs compared together, are like a shadow to the bright Sunne.

The 30 day Meditate how the Apostels reioyse in heauē clothed with aare, powdered with sturs of Christian faith, shining like the sunne.

The 4 day *At Trent where is the body of the Infante Sionon vhere was martyred by the Infidells* meditate how greatly the Apostels reioyced for that they shuld be sette out vclue seates indginge all nations of the earth.

The 41 day Meditate how the holie virgin doo follo w the Lambe of God clothed with long white robes shinig with cleannes and Virginitie.

The 42 day meditate with what sweete loves the espouses of the lambe who are Virgins

Virgins doe carrie the singuler garland  
and Crowne of golde, (which is caled  
Aureola) ouer the faier Corone of the  
heauenly glorie

The .44. day, Meditate how hartely  
the spouses of the lambe are beloued  
of the holie Trinitie because that for  
the loue of him they continued, not anie  
white spotted or defiled.

The .45. day, Meditate how the holy  
Virgins doe receaue of our lorde Ie-  
sus, the collar of golde with other or-  
namentes for theire neckes, by moste  
sweete loue.

The .46. day, meditate how the Pa-  
triarckes & Prophets reioyce without  
ceasing for that they see in glorie hi,  
whose death accomplished all which  
they did Prophesie of him.

The .47. day, Meditate how sweetlie  
the holie martyres doe reioyse vwith  
our Lorde for that for the loue of him  
they haue shedd their precious blood.

The .48. day, Meditate ywhat compa-  
nies of

nies of holy Martirs with Palmes in their handes in signe of victorie and triumphe, procéede in order before the Holie Trinity and receiue abundant treasures of heauenly ioye and glorie.

The. 349. day, Meditate how the holye Martyrs doe become dronke with the sweete fountaine of heauenly comforts, for that they suffered such bitter death for Christes sake.

The. 350. day, Meditate how in the holie Confessors, the merites of their holie deuout thoughtes and contemplations, is now brightly shininge in them.

The. 351. day, Meditate how all the Saintes in Pardice haue done, no one so litle a good deede, but hath now his particular recompence and rewarde.

The 352. day, Meditate how al the elect Sanites of god doe now triumphe in Paradise, and are highlie re-  
H                      warded

warded there for al their labours.

The. 353. day, Meditate how al the Saintes are comforted in heauen, for al their trauaile they haue so patiently suffered on earth.

The. 354. day, Thinke how al the Saintes in heauen are now crowned with crownes of inestimable ioy, for that they haue here on earth behaued them selues so valiantly, in fightinge and conqueringe, the world, the flesh, and the Deuil.

The 355. day, Thinke o Pilgrime for what life thou art created and made of thy creator. Wherfor behaue thy self valiantly and fight manfully whilst thou art here, for the life of man is but a war-fare on earth.

The. 356. day, Thinke o deuout fowle, to what holie and happie end thou art elected, for the which cause beare thy aduersities with al patience, and suffer gladly here for a little time

The. 357. day, Meditate of the so-  
ueraign



ueraiing and cleare brightnes of euerlasting life, and humbly craue that the same blessed brightnes may happpely shine in thy soule.

The 358. day, Thinke of the most pleasant sweetenes of the euerlasting life, and hartely pray that thou maist euen now som what feelee and taste the same, to the end that thy drye hart may be sweetened and comforted therewith.

The 359. day, Meditate of the moste happie felicitie of the eternal life, and desier with moste earnest harre that thou maist haue comfort of the same, and be filled therewith.

The. 360. day, you may visit at Col in the bodies of the 3. Kinges of Sam: Ursula, and the XI. thousand Virgins. Meditate of the life to come which is neuer to die, being without all sorrow or winte of any thinge, and desier of thy Lord god that once thou maist behould and enioy the face of his diuine Mue te

The, 361. day, you may visit at Acon the

*Smock of the B. Virgin, the Hose of Sainte Ioseph, and many other reliques* Meditate how ioyfully one day God the Father wil giue him selfe to the powver of thy memory.

The. 362. day. *At Maistrike is the body of Saint Seruace (sent to our Saviour in the fourth degree.* Thinke how sweetly they Sonne of God shal be vvholic enclosed in the powver of thy vnderstandinge.

The. 393. day, Meditate how comfortably the Holy Ghoste like runing streames of vvater, shal be continually pvvring in the desiers of thy harte, vvith great and vnspeakable sweetnes to thy soule

The. 364. day, Meditate how the Holy Trinitie shal about lantly fille thee vvith al kinde of heuently delightes in his glorious kingdome of Paradise, yea vvith much more then eith eie hath seene, eare hath heard, or the harte of man is able to conceiue.

The 365. day, *At thy lodgings in London, or from vvence thou departest.* Meditate how al faithfull Pilgrimes, after this mortal Pilgrimage, shal be in greate ease, rest, and sweetnes for euermore, and shal remaine happie vvith out end. The vvich, the Holy Trinitie, by the intercession of the Blessed mother, and of al Saintes graunte vs, Amen.

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